1: Roth--v-vi (No date) 1890 Tasmanians-1
116, 175

"In the present work, the recorded knowledge as to the extinct native race of Tasmania has been brought together with, I think, an approach to absolute completeness.

If there have remained anywhere up to modern times men whose condition has changed little since the early Stone Age, the Tasmanians seem to have been such a people. They stand before us as a branch of the Negroid race illustrating the condition of man near his lowest known level of culture. Tribes who like them knew no agriculture nor pastoral life are common enough, indeed this is the most convenient definition of savages. Many tribes in the late Stone Age have lasted on into modern times, but it appears that the aborigines of Tasmania, whose last survivors have but just died out, by the workmanship of their stone implements rather represented the condition of Palaeolithic Man. Years ago, the evidence already pointed towards this important point in the history of civilization. In 1865, in comparing the implements of the Drift with those found [vi] elsewhere, I put on record as follows:--'The Tasmanians sometimes used for cutting or notching wood a very rude instrument. Eye-witnesses describe how they would pick up a suitable flat stone, knock off chips from one side, partly or all round the edge, and use it without more ado; and there is a specimen corresponding exactly to this description in the Taunton Museum.' (1)"

"1. 'Early History of Mankind,' London, 1865, p. 195."

1: Roth--vi-vii (No date) 1890 Tasmanians-1
116, 175

The information here given is on excellent authority, having been obtained in answer to my inquiries of Dr. Joseph Milligan and other representatives of Tasmania at the International Exhibition of 1862. But it would not have been safe to assume without further information that the Tasmanians were not in the habit of making stone implements of higher types for other purposes. Now, however, further evidence has come in, showing that the implement in question (see Plates XX. and XXI.) is typical, and the description of the making fully to the purpose. In the present work, the excellent dissertation published by Mr. R. Brough Smyth in his 'Aborigines of Victoria' is condensed, and beside his results is placed a statement of the evidence of Mr. James Scott, Mr. Morton Allport, and other competent authorities, all agreeing that the stone implements were shaped and edged not by grinding but merely by striking off flakes, this being generally if not invariably done on one side only. The implements thus bear a resemblance to those flakes trimmed on one side, which are known to archæologists as scrapers. It is thus apparent that the Tasmanians were at a somewhat less advanced stage in the art of stone implement making that the Palæolithic [vii] men of Europe, who habitually shaped many of their flint implements into more regular and effective forms by skilful alternate flaking on either side. Moreover, it will be seen that these descriptions of the Stone Age in modern Tasmania contribute evidence bearing on the interesting problem, how the men of the Quaternary Mammoth-period used their rude stone tools and weapons. Careful study of these Palæolithic implements, while clearly illustrating the practice of holding them grasped in the hand (possibly often with a piece of hide or other coating as a hand-guard), has not shown that they were ever fixed in wooden handles. The question thus arises whether the art of hafting a hatchet, which to us moderns seems so obvious, may have been unknown to the primitive savages of Europe, and only have arisen toward the Neolithic age. We are now able to say that such ignorance in tool-craft was quite possible among the prehistoric Drift-men, for it actually prevailed among the natives of Tasmania. According to the testimony of numerous observers, they grasped their stone implements in the hand, but never fixed them in a handle, unless where foreigners, whether savage or civilized, had introduced this improvement. On the whole, the life of the Tasmanians may give some idea of the conditions of the earliest prehistoric tribes of the Old World, allowing for a milder climate on the one hand, but a want of the great animals on the other, and remembering that the modern savage was in some arts below the ancient, for there is no record of the Tasmanian having made a needle for sewing his skin garments with his sinew thread, nor did he in drawing or carving show anything of the artistic skill of the Cave Men of Central France."

1: Roth--viii
116, 127

(No date) 1890

Tasmanians

"Looking at the vestiges of a people so representative of the rudest type of man, anthropologists must join with philanthropists in regretting their unhappy fate, which fills a dismal page of our colonial history. We are now beginning to see what scientific value there would have been in such a minute careful portraiture of their thoughts and customs as Mr. Howitt is drawing up of the Australian tribes just across Bass' Straits. As this cannot be, at least it is necessary that the existing information should be diligently collected and critically sifted. To this task Mr. H. Ling Roth has devoted long and conscientious labour, examining in all likely quarters so as to gather together the notices scattered through voyages, histories, colonial documents, and other sources from which first-hand information, however fragmentary, could be obtained. Anthropologists, who have so often had to complain of the scantiness of materials as to the native Tasmanians, will find with surprise that much more is really known than was supposed, and will be glad to possess this book, the more so that its object being technical rather than popular, only a small number of copies has been printed."

1: Roth--I-VII (No date) 1890 Tasmanians
116, 192

[KS: Appendix A--Norman's Vocabulary has been omitted because of technical difficulties in reproducing the phonetics]

1: Roth--XI-XIX (No date) 1890 Tasmanians
116, 601

"Family(my)--tagari-lia (L), tagari-lia (P)
Father --nimermena (G), munbamana (B), tatana (B) mumaláma (M)
... [xv] ...
Mother --blemana (G), tattana (M), powamena (B), pamena (B)
... [xix] ...
wife -- cuani (P)
[WPM: Letters in parentheses refer to the names of authors of vocabularies, see pg. viii Appendix B. Only kinship terms and numbers have been excerpted from Appendix B.]"

1: Roth--XVIII　(No date) 1890　Tasmanians
116, 802

[Appendix B]
"Two--katebouеve (g), cal-a-ba-wa(b), bura (p)
a higher number than two--car-di-a (b)"
[WPM: The letters in parentheses refer to authors of the vocabularies used in compiling Appendix B. Only kinship terms and numbers have been excerpted from these vocabularies.]"

1:Roth-LXII-LXIV (No date) 1890 Tasmanians-1
116, 103

APPENDIX C.

Some Aboriginal Names of Places in Tasmania.

Cape Portland District	Tebrakunna
Country extending back from Ringarooma Township	Warrentinna
Douglas River	Leeaberryaek or Leeaberra
Nicholas's Cap	Mita winnya, Kurunna poima-langta
Doctor's Creek (East Coast)	Wuggatena menennya
Long Point	Wuggatena poeenta
Salt Water Lagoon, near the Coal Mines	Mungarattya
Governor's Island	Tittanariack
George's River District	Kunarra-kunnah
Maria Island	Toarra-marra-monah
Mount Royal and Port Cygnet, country lying between,	Taluné [lxiii]
Oyster Bay	Poyanannupyaek

1: Roth--LXII-LXIV (No date) 1890 Tasmanians-2
116, 103

High lands behind ditto	Pothy munatia
'St. Valentine's Peak, on Surrey Hills, Peak like a Volcano' of Flinders	Natoné
Piper's River District	Orramakunne
Port Davey	Poynduc
East Bay Neck	Lueene langhta Muracomyiack
Eagle Hawk Neck	Teeralinnack or Tera-linnà
Hampshire Hills District, In the North-west	Pateena
Barren Joey Island	Roobala mangana
Glamorgan District	Tebranuykunna
Port Arthur	Prémaydena
Macquarie Harbour	Parralaongatek
Recherche Bay	Leillateah
Port Esperance	Raminea
Southport	Lamabbéle
Brune Island	Lunawanna-alonnah

1: Roth--LXII-LXIV
116, 103

(No date) 1890

Tasmanians-3

South Arm	Reemeré
Huon Island	Prahree
Betsey Island	Temeteletta
Three-hut Point	Taoonawenna
Tinder-box Bay	Renna kannapughoola
Brown's River	Promenalinah
Arch Island	Poora tingalé
Tamar River	Ponrabbel
Piper's River	Wattra Karoola
Swan Island	Terelbessé
Arthur River	Tunganrick
Schouten Island	Tiggana marraboona
Cape Grim	Kennaook
Mount Cameron (West Coast)	Preminghana
Mount Hemskirk	Roeinrim or Traaoota munatta
Mount Zeehan	Weiawenena
Circular Head	Monattek or Romanraik
Frenchman's Cap	Mebbelek

1: Roth-LXII-LXIV (No date) 1890 Tasmanians-4
116, 103

Albatross Island	Tangatema
Hunter's Island	Reeneka
Pieman's River	Corinna
District north of Macquarie Harbour	Timgarick
Lake St. Clair	Leeawulena
Huon River	Tahuné-linah
Satellite Island	Wayaree
Derwent River	Teemtoomelé or Pooranetteré
Mount Wellington	Unghanyahletta or Pooranetteré
Clarence Plains	Nannyeleebata [lxiv]
Crooked Billet and on to the Dromedary	Unghanyenna
Range of Hills between Bagdad and Dromedary	Rallolinghana
Jordan River	Kuta linah
Lovely Banks	Tughera wughata
Ben Lomond	Toorbunna

1: Roth-~~LXII-LXIV~~ (No date) 1890 Tasmanians-5
116, 103

South Esk River	Mangana lienta
Lagoon or summit of Ben Lomond	Meenamata
St. Patrick's Head	Lumera genena wuggelena
Tract on the Coast between Detention River and Circular Head	Purreka
Small Island half-way between Maria Island and main land	Lughretta"

[WPM: Appendix C, pp. xxii-lix, giving extensive charts of vocabulary of dialects of the Tasmanians, has not been processed for the files, with the exception of the words above.]

1: Roth--LXIV-LXV (No date) 1890 Tasmanians-1
116, 551

APPENDIX C.

Some Names of Aborigines of Tasmania.

Men.

Mannalaggana	
Tonack	A native of Macquarie Harbour
Wureddy or Ooareddy	
Pooblattena (literally, Wombat)	Native of North-West District
Kakannawayreetya (literally, Joey of the Forester Kangaroo)	A native of Oyster Bay
Bonep	A native of Macquarie Harbour
Kellawurumnea	A native of Pitwater
Lanney	A native of the North-West
Kunnarawialeetyé	A native of Oyster Bay
Meenapeckameena	A native of Lovely Banks
Maywedick or Maywerick	A native of Circular Head District
Redaryioick	A native of Port Davey
Reeamia puggana	A native of Pitwater--the only capture when 'the line' was out in 1830

1: Roth-LXIV-LXV (No date) 1890 Tasmanians-2
116, 551

Menepackatamana	A native of the Derwent River District
Paloona	A native of Circular Head District
Rienalbuhye (literally, snow falling)	A native of same District
Rialim	Ditto
Laranah	A native of Cape Grim interior
Noblatigh	These two last-named were of the family captured in 1842 or 1843, and no wild aborigines have been seen on the mainland since [lxv]
Mooltea langana	A native of Launceston District
Rawaeleebana	A native of Bay of Fires
Noteningunna	A native of Port Sorell [and Oatlands
Munghepuganna	A native of the District about Bothwell
Punghabonyena	A native of St. Paul's River District
Rawanegh	A native of North-West District
Lannamena	A native of Ben Lomond
Pennabookh	A native of Circular Head District
Tarooltigh	Ditto

1: Roth--LXIV-LXV (No date) 1890 Tasmanians-3
116, 551

Kaeetapanna	A native of Oyster Bay
Lekamughné	A native of District of Circular Head
Monopeletto	A native of District of Derwent River

Women.

Taenghanootera (literally, weeping bitterly)	A native of George's River
Worromonoloo (literally, boughs)	A native of Piper's River Road District
Rammanaloo (literally, little gull)	A native of Cape Portland
Wuttawantyenna (literally, nausea)	A native of East Bank of Tamar River
Plooranaloona (literally, sunshine)	A native of George's River
Tenghanoop	A native of Port Davey
Trooganeenie (1)	A native of Mount Royal

"1. This woman was the last representative of the race."

1: Roth--LXIV-LXV (No date) 1890 Tasmanians-4
116, 551

Metakartea	A native of North-East Quarter
Tiabeah	A native of Bruni Island
Koonya	A native of Sorell
Pueelongmeena	A native of Oyster Bay
Unghlottymeena	A native of North-East
Rayna	A native of Pieman's River
Penghanawaddick	Ditto
Oattamottyé or Wattamottyé	A native of the valley of the Tamar River
Rhomdyé	A native of Oyster Bay
Kittawa	A native of District near Detention River and Circular Head
Mialughtena	A native of Campbell Town District
Kannabootya	A native of Norht-West interior
Tialeawé	A native of Port Sorell
Poingana-comyena	A native of Pitwater [Head
Mooreenunga	A native of North-West near Circular
Pooratamena	A native of George's River
Tangaragootta	A native of Banks of the Derwent River"

APPENDIX E.

Tasmanian Shell-Mounds.

"'Mr. Milligan remarked that shell-mounds were of two sorts. Shell-beaches, which fell under the domain of the geologist; and shell-mounds proper, formed by aboriginal inhabitants. Shell-beaches were usually not far from the shore. In Tasmania and the adjacent islands, the elevation of the land had left a succession of terraces; one about fifteen to sixteen feet above present high-water mark yields thick beds of shells, now quarried out and burned for lime, chiefly of a *pectunculus* still extant in the sea below. On the soft sunny sides of river banks, and by the grassy margins of springs of water near the sea, heaps of shells occurred under conditions which stamp them as the feeding places of the aborigines. A main feature of difference between shell-mounds proper and shell-beaches was, that in the former the shells has all undergone the process of roasting, and he had accordingly observed that they had gone fast to decay. When the refuse-mounds consisted of oysters, mussels, cockles, and other bivalves, flint knives were usually found in them. On the other hand, where the food had been derived from univalves, round stones of different sizes were met with--one, the larger, on which they broke the shells, the other and smaller having formed the hammer with which they broke them. The aborigines had assured him that these stones and flint implements would always be met with in such mounds; and, upon examination, he had found it so. Bones would also

1: Roth-~~LXX~~ (No date) 1890 Tasmanians-2
116, 172

probably be found in artificial shell-mounds; as it was not reasonable to suppose that aborigines would live on shell-fish, in a country where kangaroo, wallaby, opossums, wombats, and other animals are abundant. Accordingly their custom was to sojourn chiefly in the interior, and only occasionally, by way of variety, to visit the sea-coast, whence they would make hunting excursions inland, carrying back to the scene of their feasts on the sea-shore the produce of the chase; thus mingling bones with the exuviae of the shell-fish on which they fed. The character of the instruments they used would doubtless be good evidence of their position in the scale of civilisation.' --Trans. Ethn. Soc. II. 1863, p. 128."

1: Roth--LXXI
116, 175

(No date) 1890

Tasmanians-1

"APPENDIX F.

A Surviving Tasmanian Aborigine.

Nature, Dec. 5, 1889.

'In your issue of November 14 (p. 43), you refer to the paper read by Mr. James Barnard before the Royal Society of Tasmania on a Mrs. Fanny Cochrane Smith, who lays claim to be the last surviving aboriginal Tasmanian. Since your note appeared, I have read a report of the paper published in the Hobart Mercury of September 10 last, and think my view on the claim may be of some interest to your readers.

Mr. Barnard states that he knew Mrs. Smith forty years ago when she was seventeen years of age, and that during the period which elapsed since then until she called upon him shortly before he wrote his paper, he had not known of her whereabouts. In favour of the claim I can only find that she has, with apparently one exception, always been referred to officially as a pure-bred aborigine, and that Parliament appears to have voted her grants on two occasions (in 1882 and in 1884) on account of her unique position.

The objections to the claim may be summarized as follows:--

(1) From the meagre account given, it appears her hair and complexion are both that of half-castes, and we are not supplied with any other description of her features or stature of peculiarities so as to be able to judge on the question.

(2) Beyond the mere statement as to mutual recognition no evidence is given that the claimant is the same girl Mr. Barnard knew forty years ago at Osyter Cove, nor,

1: Roth--LXXI (No date) 1890 Tasmanians-2
116, 175

indeed, is there anything to show that this woman is the child, or one of the children, referred to by Lieut. Friend in controverting Count Strzelecki's well-known views, which quasi fact forms the foundation for the claim.

(3) The woman herself is reported to have no recollection of witnessing, at the age of thirteen, a document sufficiently important to have impressed itself on her memory, and it is somewhat strange that this very document is said to describe her as a half-caste.

It would, no doubt, be interesting, were it to be eventually proved that this woman Fanny is a pure-bred aborigine, but for the present Truganina must be considered the last survivor of her race.

Hy. Ling Roth.'

Lightcliffe, November 23."

1: Roth--1 (No date) 1890 Tasmanians
116, 131

"Tasmania, formerly known as Van Diemen's Land, is an island with an area of 26,375 square miles, situated at the eastern extremity of the south coast of Australia, from which it is separated by Bass's Straits."

7

1: Roth--1 [2] (No date) 1890 Tasmanians
116, 133

"Its general character is mountainous, with numerous beautiful valleys, rendered fertile by numberless streams descending from the hills, and watering, in their course to the sea, large tracts of country."

1: Roth--1 [3] (No date) 1890 Tasmanians
116, 132

"The south-western district, washed by the Southern Ocean, is high and cold; but the climate of the northern and inland districts is one of the finest in the temperate zone, and produces in abundance and variety all the fruits which are found under the same latitude in Europe."

1: Roth -1-2 (No date) 1890 Tasmanians 1
116, 175

"The island was discovered on the 24th November, 1642, by Abel Jansen Tasman, who named it after the Governor of the Dutch East Indies, Anthony Van Diemen. It does not appear to have been visited by any European after Tasman until March, 1772, when Marion du Fresne, in command of a French expedition, spent some days in exploring the coast. A twelve-month later it was visited by Captain Furneaux, in the Resolution, during his temporary separation from Captain Cook. The latter celebrated navigator visited the island in January, 1777. He was followed by Captain Bligh in 1788, Captain Cox in 1790, the French officer d'Entrecasteaux in 1792, and Captain Hayes in 1794. In the year 1798 Bass, first alone and then in company with Lieutenant Flinders, discovered and named Bass's Straits, and proved Tasmania to be an island. Captain Baudin visited the island in 1802, and the first European settlement was made the following year under the command of Lieutenant Bowen at [2] Risdon. Before this time whalers had been in the habit of calling at the island, and we have evidence of such a visit as far back as the year 1791."

1: Roth--2 (No date) 1890 Tasmanians

116, 726, 177, 161

"The first aborigine killed was shot by one of Marion's party during a misunderstanding, and we have no record of any further fatal meeting between the aborigines and Europeans until 1804, about twelve months after the first European settlement was formed. On this occasion a panic seemed to have seized the English, who shot down unmercifully a party of aboriginal men, women, and children, which was approaching them with every sign of friendship. In 1828 the hostilities caused by this episode had reached such a pitch that the colonists were nearly driven out of the island; but the natives, never very numerous, were already rapidly decreasing in numbers, when, in 1835, the Black War came to an end by the unconditional surrender of a few hundred of the aborigines. This wretched remnant, collected together by an energetic man named Robinson, was transferred to Flinders Island. But change of circumstances, and more especially unsuitable food, told woefully on their numbers, and when, twelve years later, these were reduced to something over forty, they were transferred to Oyster Cove, near Hobart. Here in March, 1869, William Lanney, the last Tasmanian male aborigine, died, and with the death in June, 1876, of the woman Truganina, or Lalla Rookh, the race was wiped off the face of the earth."

1: Roth--9 (No date) 1890 Tasmanians-
116, 142

"The very remarkable difference in the description of these people handed down to us by eye-witnesses may perhaps induce the belief that there was ocularly appreciable difference in the physiognomy of the various members of the tribes. This belief finds support in the statement of Kelly (Colonies and Slaves, p. 51), who states that the 'the tribes to the southward and westward are a much finer race of men than those to the eastward and northward.' It also finds more limited support in an examination of their portraits and photographs. The differences are not very marked, but still they are appreciable."

1: Roth--9 [2] (No date) 1890 Tasmanians
116, 141

"The forehead was high, prominent (Laplace, III. ch. xviii. p. 200), narrow and running to a peak (Davies); the malar bones were prominent, and the cheeks hollow (West, p. 77), and the faces massive (Dumoutier, ix. p. 134)."

1: Roth--9 [3]
116, 142

(No date) 1890

Tasmanians

"Their eyes were small (Prinsep, p. 79; Marion, p. 28), and hollow (Laplace, p. 200; Prinsep, p. 79; Dumoutier, p. 134). Breton says (p. 349) they were more deeply set than those of any other people, and Milligan (p. 25) that the natives 'had projecting eye-brows and sunken orbits,' agreeing herein with Leigh, who describes them as much sunk in the head and covered with thick eyebrows (pp. 242-3). According to Laplace (p. 200) the eyes were yellowish, and according to Marion (p. 28) of a bilious colour. Cook (Voy. Bk. I. ch. vi.) says they had 'good eyes,' while Anderson records them as being of a middling size, less clear than in us, and, though not remarkably quick or piercing, such as give a frank cheerful cast to the countenance. This is very different from Davies, who describes the eyes as dark, wild, and strongly expressive of the passions. According to West (p. 77) the eyes are full, the eyelid drooping, the iris dark brown, the pupil large and jet black."

1: Roth--9-10
116, 142

(No date) 1890

Tasmanians

"Nose.--This has been described as flat (Milligan, p. 25; Davies; Marion, p. 28; and Leigh, p. 242), not remarkably flat by Cook (Voy. Bk. I. ch. vi.), and as very flat by Widowson (p. 187). According to Laplace (p. 200) it is short and flat, and Anderson says their noses, though not flat, are broad and full. According also to Calder (Journ. p. 20) the nose was broad. Prinsep (p. 79) describes the nose as broad and short, and she speaks of the nostrils being widely distended. Davies, as well as Leigh (p. 242), say the nostrils were wide, and Widowson (p. 187) that the natives had immense nostrils. Dumoutier (ch. ix. p. 134) tells us the nose was exceedingly big, being about the quarter of the entire length of the face."

1: Roth--10 (No date) 1890 Tasmanians
116, 142

"Mouth. --Anderson considered the mouth rather wide; Davies and Widowson (p. 187) consider it wide; Marion (p. 28) gave them very large mouths; while Dumoutier (ch. ix. p. 134) says the mouth was extremely broad. Laplace says it was enormous; Prinsep (p. 79) that it was uncommonly large; while Calder's account is that the mouth generally protruded extremely (Journ. p. 20). The lips have been described as not remarkably thick (Cook, Voy. Bk. I. ch. vi.; Dumoutier, ch. ix. p. 134); as thick (Laplace, p. 200); as slightly thickened (Milligan, p. 25); and as particularly thick (Widowson, p. 187). On the other hand, Lloyd (p. 43) says the underlip was smaller than that of the negro; and Davies, 'the lips are not full, like those of the negroes, at least not generally so.'"

1: Roth--10 [2] (No date) 1890 Tasmanians
116, 142

"Teeth. --Cook (Voy. Bk. I. ch. vi.) found teeth tolerably even, and Anderson broad, but not equal. Davies says their teeth were large, strong and even, while Laplace (p. 200) describes them as 'pointed.' La Billardière tells us they all had very good teeth (II. p. 39), and Widowson that they were tolerably good (p. 187). According to Strzelecki (p. 334) they were large and white; according to Marion (p. 28) very white, and according to Lloyd of an 'exquisite whiteness' (p. 43); while Anderson describes their teeth, 'either from nature or dirt, are not of so true a white as is usual among a people of a black colour.'"

1: Roth--10 [3] (No date) 1890 Tasmanians
116, 142

"Jaws.--Prinsep (p. 79), who was not by any means enamoured of the race, states the jaws to have been elongated like those of the ourang-outang! According to Davies the jawbones are large, strong and prominent, and show a great width in front, agreeing herein somewhat with Anderson's statement that the lower part of the face projects a a good deal. La Billardière (II. p. 39) makes the curious statement that 'in the children the upper jaw advances considerably beyond the lower, but sinking as they grow up, both jaws are nearly even in the adult.'"

1: Roth--10-11 (No date) 1890 Tasmanians-1
116, 141

"'The native of Van Diemen's Land possesses, on the whole, a [11] well-proportioned frame. His limbs, less fleshy or massive than those of a well-formed African, exhibit all the symmetry and peculiarly well-defined muscular development and well-knit articulations and roundness which characterize the negro' (Strzelecki, pp. 334-336). Cook (Voy. Bk. I. ch. vi.) thought the people slender, and Anderson (ibid.) well proportioned; while Prinsep (p. 79) says they were 'short in stature, with disproportionately thin limbs and shapeless bodies,' and Mortimer (p. 19) that most of the party he encountered were of the middle size, and though lean, were square and muscular. Laplace (III. ch. viii. p. 200) speaks of the lanky limbs and inflated stomachs of the native; but Dixon (p. 22) agrees with the others that the limbs were muscular and well-proportioned. La Billardière (ch. v. p. 222) mentions a very tall and muscular savage, and elsewhere (ch. x. p. 73) he speaks of a savage of middle size whose figure was very finely proportioned. To Marion (p. 29) they 'seemed to be generally slender, fairly well made, broad-chested, and the shoulders thrown back,' and West describes (p. 77) them with 'breast arched and full, the limbs round, lean and muscular, the hands small, the feet flat and turned inwards.' They had small natural parts (Marion, p. 29). In describing an interview with fourteen of the aborigines, Péron says, 'The majority of them were young men of about sixteen to twenty-five years of age; two or three appeared to be thirty to thirty-five years old; one alone, older than the rest, appeared to be fifty to fifty-five years of age....

1: Roth--10-11 (No date) 1890 Tasmanians-2
116, 141

Generally all the individuals were of a sufficient stature for their age. Among those arrived at manhood there was one who was not less than 1 metre 786 millimetres (5 feet 10⅓ inches), but he was much thinner and slimmer than his fellows. All the others were from 1 metre 678 millimetres to 732 millimeters (5 feet 6 to 8 inches) in height. One of them. . . was a young man, twenty-four to twenty-five years of age, called Bara-Ourou, with a much finer constitution than the others, although spoilt by the same constitutional defect common to all his race, that is to say, with a well-developed head, ample and fleshy shoulders, broad chest, and very muscular buttocks, all his extremities were slender and weak, particularly his legs; his stomach also, proportionately, was much too big' (ch. xiii. p. 280). One man killed by Marion's party was five feet three inches in height (1) (Marion, p. 31)."

"1. Old French measure."

1: Roth--11-12 (No date) 1890 Tasmanians

116, 142

"Laplace (III. ch. xviii. p. 202) deemed the women as repulsive [12] [sic] in physique as the men, and Lloyd (pp. 43-44) speaks of their attenuated frames as 'comparable only to animated skeletons. The spinsters, however, ...presented a marked and pleasing contrast, ...possessing a tolerable amount of rounded limb... and sleekness of person.' Widowson considered the women better formed than the men (p. 187). Of two women Péron writes (ch. xii. pp. 222-223): 'The former appeared to be 40 years of age, and the large folds of the skin of her stomach showed unmistakeably that she had been the mother of several children. ...The young woman, of 26 to 28 years of age, had a fairly robust constitution, ...her breast, already slightly withered, appeared nevertheless fairly well formed. Of a party of some twenty aboriginal females he writes (ch. xii. p. 252): 'Their forms were generally thin and withered, their breasts long and hanging; in a word, all the details of their physical constitution were repulsive. One must, however, except from this general description two or three young girls of from 15 to 16 years of age, whose forms were farily agreeable and their contours rather pleasing, and whose breasts were firm and well placed, although the end of the mamelles was rather too big and too long.' Péron also speaks (ch. xii. p. 223) of another female native about 26 to 28 years of age, who was still suckling her little girl: 'her breasts...appeared...sufficiently furnished with milk.' While on this subject we may mention Mr. Davies' remark to the effect that as the women 'suckle their children over their shoulders, the breasts of the females are consequently preposterously long.'"

1: Roth--12 (No date) 1890 Tasmanians
116, 141

"The following results were obtained by Mr. Hull, in 1849, when he weighed and measured the children then in the orphan schools at Newtown. They showed 'that they were shorter than the white race of the same age, but much heavier. One young female, eleven years of age, weighed 102 pounds; another of eight, 86 pounds. The average weight of European children of these ages is stated to be 78 pounds and 60 pounds respectively:--60 as compared to 86; 78 as compared to 102' (Hull quoted by Smyth, p. 382)."

1:Roth--12-13 (No date) 1890 Tasmanians-1
116, 142, 201

"Several writers have given us anything but a flattering account of the looks of the Tasmanians. We are told their lineaments were gross, flat, and forbidding (Dixon, p. 22); their features were extremely disagreeable (Melville, p. 346): they had a most hideous expression of countenance (Prinsep, p. 79); their features were [13]flat and disagreeable (Breton, p. 349): features anything but pleasing (Widowson, p. 187). Lloyd speaks of the women as being repulsively ugly (p. 43), and West that the women had masculine features (II. p. 77). Péron's description runs thus:--'Amongst these savages the physiognomy is very expressive; the passions depict themselves with force, and succeed each other rapidly. As changeable as their affections, all the features alter and modify according to them. Their expression is fearful and wild when roused; restless and treacherous when in doubt; and when laughing, of a mad and almost convulsive gaiety. Amongst the aged the expression is sorrowful, hard, and gloomy; but in general, among all the individuals, and whenever one looks at them, their expression has something fierce and sinister about it, which does not escape the attentive observer, and corresponds only too completely with their character' (ch. xiii. p. 280). On another occasion Péron speaks of a native whose 'physiognomy had nothing harsh or wild about it; his eyes were lively and spirituel, and his air expressed at once good will and surprise' (ch. xii. p. 221). On the other hand, Calder reports more mildly of them (Journ. p. 20): 'The features of neither sex were prepossessing, especially after they passed middle age. . . .

1: Roth--12-13 (No date) 1890 Tasmanians-2
116, 142, 201

In youth, some of the women were passably good looking, but not so the most of them;' and elsewhere he says (Wars): 'Our natives were not generally a good-looking race.... Some of the youths of both sexes were passable enough, and one woman whom I remember...was remarkably handsome. Some of the men, too, though very savage-looking fellows, were, in most respects, in no way the inferior of the European. A native of one of the West Coast tribes...possessed as fine and thoughtful features as any one would desire to look upon.' Lloyd speaks of the yet unmarried women as having something winning about them (p. 44). Cook (Voy. Bk. I. ch. vi.) says their features were far from disagreeable, and also that many of the children had fine features (ibid.); he is supported by Blackhouse (p. 174), who found 'many of their countenances fine and expressive.'"

1: Roth--13-14 (No date) 1890 Tasmanians
116, 142

"There has been some difference of opinion as to whether the hair of the Tasmanians was woolly or not, and which difference may have arisen from the peculiar way in which the natives wore their hair. Bass (Collins, p. 187) did not think the hair woolly, [14] and Flinders (p. 187) says 'it had not the appearance of being woolly.' Milligan (Beacon, p. 25) speaks of the hair being crisp. Péron (p. 252) and Prinsep (p. 79) say it was frizzled, while Blackhouse (p. 78), Breton (p. 349), Calder (p. 22), La Billardière (p. 38), Jeffreys (p. 125), Widowson (p. 187), Mortimer (p. 19), and Henderson (p. 144), all state it to black and woolly. Fourneaux says, 'Their hair was black and as woolly as that of any native of Guinea,' while Davies considers it 'black and woolly, but not so much so as that of negroes.' Dixon (p. 22) compared it to that of the negro, but Lloyd (p. 43) only says it is coarse, short and curly. Henderson is very positive of 'there being no tribe, or individuals composing part of a tribe in Van Diemen's Land who have been found with the smooth black hair of the Asiatic.' Strzelecki says (p. 334) that some natives have it 'soft and curling; while with others again it is of a woolly texture, similar to that of the Africans;' but as this writer makes no distinction between the aborigines of Tasmania and those of the continent of Australia, his opinion in this matter cannot be accepted."

1: Roth--14 (No date) 1890 Tasmanians
116, 141

"Scientifically the hair has been thus described: 'Two specimens from Van Diemen's Land, one black, the other yellowish-white, approach the hair of the New Irelanders by their tresses, their diameters and internal dispositions. Diameters of the black hairs =25:15; of the light hairs 25:15 to 27:20. The first has no medullary substance; the second has it much enlarged' (Pruner-Bey, p. 81). (1)"

"1. For further details of the hair as a comparative study see the Chapter on Origin."

1: Roth--14-15 (No date) 1890 Tasmanians
116, 142

"'The Tasmanians had hair growing in small corkscrew ringlets. . . . The individual hairs . . . are fine, and, in section, of a very eccentrically elliptical or flattened form. Upon this form depends the tendency to twist, and the kind of curliness which is seen in these small corkscrew locks. This peculiarity allowed them to load the hair with red ochre, and make it thus hang down in separate small ringlets of varying length. Such ringlets give a distinguishing character to all the correct portraits of the Tasmanians. . . The Tasmanians had no deficiency of hair, but were well provided on the head, face, chest, pubes, and other parts; they had whiskers, moustaches, and beard; but all of the same slender character, inclined to twist into spiral tufts. On the borders of the whiskers there were little tufted pellets of hair, like pepper-corns upon the cheeks. The [15] beard grew precisely in the same manner, and the pubic hair was not different.' (Barnard Davis, pp. 9-10).

La Billardière tells us the men had the back, breast, shoulders and arms covered with downy hair (II. pp. 59-60)."

1: Roth--15 (No date) 1890 Tasmanians
116, 142

"Anderson says, 'Their skin was black. . . . The females were as black as the men,' and later on, 'Their colour is a dull black, and not quite so deep as that of the African negroes.' Péron (p. 252) says their skin and hair was black, and so does Laplace (p. 200) and Calder (p. 20): 'Their bodies were naturally a dull black colour.' Breton (p. 349) describes them to have had a 'perfectly black complexion.' According to Milligan (Beacon, p. 25), 'they had a complexion and skin of a dark brown, or nearly black colour,' and according to Henderson (p. 144), 'The inhabitants of Van Diemen's Land are slightly darker coloured than those of Port Jackson; and considerably more so than those in the interior of New South Wales.' Mortimer (p. 19) describes them as of a dull black or dusky colour; Backhouse (p. 78) gives them a dark olive colour; West (II. p. 77) affirms that: 'The skin is bluish-black; less glossy than the native of the continent;' and Davies, 'Their colour is bluish-black, less black than that of the African negroes, but slightly more so than Lascars.' Péron also says they were black; but La Billardière on one occasion(I. p.222) says they were of a blackish colour, and on another (II. p. 38), 'Their skin is not of a very deep black.' Finally, Jiffreys maintains (p. 125), 'Both sexes are of a jet black, and not, as some writers have described them, of a brown colour.'"

1: Roth: 15 [2] (No date) 1890 Tasmanians
116, 142, 302

"The only authority who makes any mention of the smell emanating from the bodies of these natives is Davies, who says: 'The men grease their bodies. . . . Unconnected with this besmearing, a very peculiar odour proceeds from their bodies.'"

>1: Roth--15-16 (No date) 1890 Tasmanians
116, 481, 283, 516

"Climbing Trees. --We have some good accounts of the manner in which the natives used to climb trees. Mr. Thirkell (Papers, etc. Roy. Soc. Tas. Aug. 1873) thus describes how this was accomplished. 'The mode of climbing trees was to get a grass band [16] twisted, put it round the tree, and hold the two ends in one hand, and then with a sharp flint stone they would chip the bark downwards and make a notch for the big toe, then change hands and do the same on the other side.'"

1: Roth--16-17 (No date) 1890 Tasmanians-1
116, 481, 283, 516

"Backhouse's description is more detailed. 'The climbing of the lofty, smooth-trunked gum trees, by the women, to obtain opossums, which lodge in the hollows of decayed branches, is one of the most remarkable feats I ever witnessed. This is effected without making any holes for the thumbs or great toes, as is common among the natives of New South Wales, except where the bark is rough and loose, at the base of the tree. In this a few notches are cut by means of a sharp flint or hatchet; the latter being preferred. A rope, twice as long as is necessary to encompass the tree, is then thrown around it. In former times this was made of tough grass, or strips of kangaroo-skin, but one of hemp is more generally used. The left hand is firmly twisted into one end of the rope, the middle of which is tightly grasped by the right, the hatchet is placed on the bare, closely-cropped head, and the feet are placed against the tree: a step or two is then advanced, and the body, at the same time, is brought into a posture so nearly exact as to admit the rope, by a compound motion, to be slackened, and at the same moment hitched a little further up the tree. By this means a woman will ascend a lofty tree, with a smooth thunk, almost as quickly as a man would go up a ladder. Should a piece of loose bark impede the ascent of the rope, the portion of rope held in the right hand is taken between the teeth, or swung behind the right leg and caught between the great and the fore toe and fixed against the tree. One hand is thus freed, to take the hatchet from the head, and with it to dislodge the loose bark. On arriving at a large limb, the middle of the rope is also secured in the left hand, and the loose end is thrown over the limb by the right hand, by which also the end is caught, and the middle grasped, till the left hand is cleared. This is then wrapped into the middle of the rope, and the feet are brought up to the wrinkles of the bark, which exist below the large limbs. One end of the rope is then pulled downward, and this causes the other to ascend, so that, by an effort of the feet, the body is turned on the upper side of the limb of the tree. In descending, the woman places one arm on each side of the limb of the tree, and swings the rope with one hand till she catches it with the other; she then turns off the limb, and swings underneath it, till she succeeds in steadying herself with her feet against the trunk, around which she then throws the loose end [17] of the rope. Having secured this, she lets go the portion by which she was suspended under the limb, and descends in the manner in which she ascended. Although this is done with ease by women in vigour, one who had been out of health, but seemed recovered, could not get many steps off the ground, so that not only skill, but a considerable measure of strength, appears necessary to ascend the gigantic gum-trees.' Widowson's account (p. 190), on the other hand, describes a method of climbing trees which is accomplished without the use of the rope: 'They are extremely expert in climbing, and can reach the top of the largest forest trees, without the aid of branches: they effect this by means of a small sharp flint, which they clasp tightly in the ball of their four fingers, and, having cut a notch out of the bark, they

1: Roth--16-17 (No date) 1890 Tasmanians-3
116, 481, 283, 516

easily ascend, with the large toe of each foot in one notch, and their curiously manufactured hatchet in the other.' (1)"

"1. It has been said that the notches cut in the trees were about 3½ feet apart."

1: Roth--17
116, 854

(No date) 1890

Tasmanians

"There appear to have been two methods of carrying children common among the Tasmanians. The one described by Widowson (p. 190), who says the children are generally carried (by the women) astride, across the shoulders, in a careless manner; and by Calder (p. 22), 'The woman carried her infant, not in her arms, but astride her shoulders, holding its hands.' The other as described by West (II. p. 79), who mentions that a woman, with a new-born infant, followed the tribe; the infant was slung on the back, and suckled over the shoulder;' and by Davies, who only differs from West in saying that the infants were carried in a kangaroo skin."

1: Roth--17 [2]		(No date) 1890		Tasmanians
116, 482

"Kangaroo rats or bandicoots were slung upon their backs or fixed to a stick like a rabbit man's in London (Ross, p. 154)."

C

1: Roth--17 [3] (No date) 1890 Tasmanians
116, 516

"Lloyd mentions (p. 113) coming unawares across a group of natives seated in tailor-fashion, occupied in making spears. Bligh states (p. 51), 'They talked to us sitting on their heels, with their knees close into their armpits;' and Péron repeats (pp. 226 and 251) that the natives squatted on their heels. With regard to the women, La Billardière mentions (II. pp. 47-48), 'We observed with surprise, the singular posture of the women, when they sit on the ground. . . . It appears to be a point of decorum with these ladies, as they sit with their knees asunder, to cover with one foot what modesty bids them conceal.'"

1: Roth--17-18 (No date) 1890 Tasmanians
116, 264, 516

"Ross in describing an aboriginal meal which he witnessed, says, 'These aborigines, I found, were quite...classical in [18] adopting the Roman method of reclining at meals, lying round their fire, resting on one elbow and holding the half-roasted leg of an opossum, eating, in the other.'"

1: Roth--18 (No date) 1890 Tasmanians
116, 513

"'At night they encircle themselves round a large fire, and sleep in a sitting posture, with their heads between their knees.' Widowson, p. 190)."

1: Roth--18 [2]
116, 516

(No date) 1890

Tasmanians

"According to Anderson (Cook's Sec. Voy. Bk. I. ch. vi.), 'The posture of which they seem fondest is to stand with one side forward, or the upper part of the body gently reclined, and one hand grasping (across the back) the opposite arm, which hangs down by the projecting side,' which account of their peculiar mode of holding the arms is corroborated by La Billardière (II. p. 49) in the following: 'The men followed with a grave pace, each carrying his hands resting one against the other upon his loins; or sometimes the left hand passing behind the back, and grasping the right arm about the middle.'"

1: Roth--18 [3]
116, 516, 726

(No date) 1890

Tasmanians

"This holding of the upper limbs in this peculiar fashion may perhaps have something to do in connection with their method of carrying their spears by their toes so as to appear quite unarmed, for we read (Meredith, p. 195), 'The aborigines, when they wished to appear unarmed, had a habit of walking without any weapon in their hands, but very adroitly trailing their spears, which they held fast by their toes, along the ground after them, to be picked up at any moment they were required;' and Davies says, 'If the ground is smooth upon which they are walking, as a beach for instance, they have a habit of trailing their spears after them, the point held in some manner between their great toe and that next it; this seems to be that they may have their waddy ready to heave at any small object that may appear. The spear is transferred from the foot to the hand in an instant.' It would appear that this stealthy carrying of arms is a warlike precaution, for Calder (pp. 21-22) says:'The Tasmanian aboriginal, in advancing on a victim whom he meant to kill, treacherously approached ... with his hands clasped and resting on the top of his head, a favourite posture of the black; ... but all the time he was dragging a spear behind him, held between his toes, in a manner that must have taken long to acquire. Then by a motion as unexpected as it was rapid, it was transferred to the hand, and the victim pierced before he could lift a hand or stir a step.' The first white man, George Munday, who was killed by an aborigine, fell a victim to this practice; for, as Knopwood relates (p. 53), 'the native had a spear concealed, and held by his toes, and as Munday turned from him, he caught up his spear and threw it at him.'"

1: Roth--19 (No date) 1890 Tasmanians
116, 516, 726

"West states (pp. 81-2) that the member of the tribe who had committed an offence 'had to stand while a certain number of spear were thrown at him,' but that, 'the keenness of his eye, and agility of his motions, usually enabled him to escape a fatal wound,' and Calder (p. 60) describes similar agility when alluding to the inter-tribal wars in which they engaged. These fights, he says, 'often lasted for hours, but such was the dexterity of the savage in evading the spears of his adversaries that they seldon struck him. Without moving an inch from his post, he would avoid a discharge of three or four well-directed spears sent at him at the same instant. By a contortion of his body, a movement of his head to the right or left, or raising his leg or arm, he seldom failed escaping them all, any one of which would have transfixed the less agile European with the most perfect certainty.'"

1: Roth--19 [2] (No date) 1890 Tasmanians
116, 481, 516

"Their quickness is further vouched for by an account of Péron (p. 221) during one of the excursions, 'We arrived at a small creek, at the end of which was a pretty valley. . . . We had hardly set foot ashore before two aborigines showed themselves at the top of a hillock precipitous almost to the top. At the signs of friendship we made them, one of them threw himself, rather than descended, from the top of the rock, and in the twinkling of an eye was in our midst.' Rossel (I. ch. iv. p. 99) gives an account of a woman who on being frightened slipped down from the top of a rock on to the sea-shore, and La Billardière adds (ch. v. p. 234), this precipice was forty feet high, and that the woman ran away and was soon hidden by the rocks below. Of their nimbleness in another direction West (p. 85) tells how some aborigines 'did' some Europeans: 'A shooting party approached a native camp near the Clyde, and found they had just abandoned their half-cooked opossums and their spears: excepting a small group of wattle bushes, at the distance of ten yards, the ground was free of all but the lofty trees: the travellers immediately scoured this thicket, but on turning round they, in great astonishment, discovered that opossums and spears were all gone. It was the work of a moment, but no traces of the aborigines were to be seen.'"

1: Roth--19-20 (No date) 1890 Tasmanians
116, 516

"They appear to have possessed that extraordinary faculty common to nomadic savages in other parts of the world of making themselves indistinguishable from the surrounding scenery while still perfectly visible. West quotes (p. 86) the following from Ross: 'I remember a fellow of the Grimaldi breed: he undertook on a fine summer's evening, to place himself among the tree stumps [20] of a field, so that not two of a large party should agree as to his identity. He reclined like a Roman on his elbow, projected his arm as if a small branch, and drew down his head. No one could tell which was the living stump, and were obliged to call him to come out and show himself.' This art was no doubt more probably made use of in hunting than in warfare, and the tribe would no doubt be aware of the tactics of the enemy."

1: Roth--20 (No date) 1890 Tasmanians
116, 516

"'Both the men and women hold themselves very erect; indeed the men, probably from the habit of balancing the spear, throw back the shoulders so much as almost to make it appear a deformity' (Davies). Marion also states that they kept their shoulders back, and Dixon (p. 22) that the 'body was erect and the gait firm and stately.' Bunce's party (p. 55) admired their upright and even elegant gait. La Billardière (II. p. 41) speaks on one occasion of their pace being 'sufficiently slow for us to follow them with ease.'"

1: Roth--20 [2] (No date) 1890 Tasmanians
116, 481, 177, 516

"When they came in contact with the Europeans, their knowledge of the power of climbing did not come amiss, for Mr. Meredith relates (p. 206) that 'a wounded native woman having been shut up for the night in a hut, the latter was visited in the early morning to see how the patient fared; but, though the door had been closed and fastened, the chimney had not and up it the dark lady had gone,' while on an earlier occasion La Billardière (II. pp. 39-40) found himself watched from an unexpected quarter, thus: 'I had not perceived the young girls for some time; . . . but, happening to look behind me, I saw, with surprise, seven who had perched themselves on a stout limb of a tree, more than three yards from the ground, whence they attentively watched our slightest movements.'"

1: Roth--20 [3] (No date) 1890 Tasmanians
116, 201

"Joy. -- Their joy was expressed by loud bursts of laughter; at the same time, they carried their hands to their heads, and made a quick tapping with their feet on the ground (La Billardière, II. p. 72), and Backhouse (p. 93) mentions that when 'Jumbo,' a native woman, was shown a musical box, 'listening with intensity, her ears moved like those of a dog or horse, to catch the sound.'"

1: Roth--20-21
116, 201, 839, 516

(No date) 1890

Tasmanians

"Bad Habits. -- Of one habit among one lot of men La Billardière (II. p. 72) says: 'We were much surprised to see most of them holding the extremity of the prepuce with the left hand, no doubt from a bad habit, for we did not observe anything of the kind among some others who soon afterwards joined them.' This habit [21] may have been common, as Péron gives an illustration of a group in which one man is drawn with the left hand in the position named.

We cannot perhaps close this chapter better than with Count Strzelecki's summary of their motions (p. 336): 'Compared with the negro, he is swifter in his movements, and in his gait more graceful. His agility, adroitness, and flexibility, when running, climbing, or stalking his prey, are more fully displayed; and when beheld in the posture of striking, or throwing his spear, his attitude leaves nothing to be desired in point of manly grace.'"

1: Roth--21 (No date) 1890 Tasmanians
116, 132

"Marion, who was in Tasmania in the middle of summer, found the climate very cold, and as he says (p. 34): 'We could not understand how the natives could live there in their naked state.' La Billardière was also astonished that the natives could live in such a climate without clothing; his words are (II. ch. x. p. 34): 'It appeared to us very astonishing, that in so high a latitude, where, at a period of the year so little advanced as the present, we already experienced the cold at night to be pretty severe, these people did not feel the necessity of clothing themselves. Even the women were for the most part entirely naked, as well as the men.'"

1: Roth--21 [2] (No date) 1890 Tasmanians
116, 164

"The same writer [KS: La Billardière] bears witness to the good general health enjoyed by these savages. Thus (II. ch. x. p. 47): 'I imagined that these people passing most of their nights in the open air, in a climate of which the temperature is so variable, must have been subject to violent inflammations of the eyes; yet all of them appeared to have their sight very good except one who had a cataract,' and (ch. xi. p. 77), 'We did not see a single person who had the least trace of any disease of the skin.' If the state of a person's teeth may be taken as a standard of health, then La Billardière's evidence is still more emphatic. 'We did not see one among them [forty-two natives] in whom a single tooth of the upper jaw was wanting; indeed, they had all very good teeth' (ch. x. p. 39). On the other hand, he remarks that their mode of life exposed them to wounds. 'These savages, going completely naked, are liable to wound themselves, particularly in the lower extremities, when they pass through the woods. We observed one, who walked with difficulty, and one of whose feet was wrapped up in a piece of skin' (ibid.)."

1: Roth--21-22
116, 164

(No date) 1890

Tasmanians

"Widowson (p. 192), writing after the settlement of the Europeans had taken [22] place, says: 'These people are subject to a disease which causes the most loathsome ulcerated sores.... It is occasioned by a filthy mode of life.... Their having no means of procuring vegetables, besides being constantly exposed to the weather, together with their offensive habits of living, produce the disease above mentioned, with its fatal consequences.' But this sweeping statement must be taken with reservations, for in the chapter on Food it will be seen that vegetables and fruits formed a large portion of their sustenance."

1: Roth--22 (No date) 1890 Tasmanians
116, 132, 164

"Backhouse, who visited these people as early as 1832, mentions (p. 105) that the inhabitants on the west coast had scars which 'appeared to have proceeded from irregular surgical cuts, and were principally upon the chest, which is very likely to be affected by inflammation, that often speedily issues death. A large proportion of these people died from this cause, in the course of the late inclement season.' Davies also refers (p. 417) to the prevalence of disease of the lungs: 'Pulmonary complaints appear to be by far the most prevalent, particularly rapid inflammation of the lungs. Rheumatism is said to be common amongst them, as is likewise face-ache. They all suffer more or less from scabby sores. In the children these are dreadful, and disgusting in the extreme; with them all parts of the body are affected: with the adults the sores are more confined to the head: these are doubtless caused by their coarse living, aided by their dirty habits.' In contrast to their habits as mentioned above by Marion and La Billardière, he says (p. 415): 'The aborigines ... cannot ... bear constant exposure to bad weather; when such sets in, they will cower round their fires, under the lee of their break-winds, ... until a change takes place.'"

1: Roth--22-23 (No date) 1890 Tasmanians
116, 164, 177, 132

"Calder, who has gone more fully into the particulars of their illnesses, writes as follows (Journ. pp. 14, 15): 'Their rapid declension after the colony was founded is traceable, as far as our proofs allow us to judge, to the prevalence of epidemic disorders.... The naked savage soon discovered the comforts of clothing, and such things as blankets and clothing were often given them by the settlers; ... but ... he often kept his prize no longer than it suited the idle habits of the wanderer to carry it. Hence he was wrapped up like a mummy one week, and was as naked as a new-born infant the next. The climate of Tasmania is a variable one, ...there are very rapid changes of temperature, from moderate heat to coolness.... Now any person, whether savage or civilized, who wraps up at one time, and goes perfectly naked at another, exposed to any frequent changes of temperature, ... is [23] assuredly laying the foundation of fatal consumptive complaints, from which (such was the peculiar constitution of the Tasmanian savage) almost immediate death was certain, and whenever he took cold it seems to have settled on his lungs from the first.... Robinson says "they are universally susceptible of cold, and unless the utmost providence is taken to check its progress at an early period, it fixes itself on the lungs, and gradually assumes the complaint spoken of, i.e. the Catarral Fever"(Report May 24,1831). Again he says: "The number of aboriginals along the Western Coast has been considerably reduced since the time of my first visit [1830]; a mortality has raged amongst them, which,... with other causes, has rendered their numbers very inconsiderable (July 29, 1832)."'"

1: Roth--23 (No date) 1890 Tasmanians
116, 143

"ABNORMALITIES.

Under this heading we can only give some information collected by La Billardière. In Vol. ii. ch. x. p. 49, he remarks: 'In one of them [young women] it was observed that the right breast acquired its full size, while the left was still perfectly flat.' In ch. xi. p. 76, he says: 'We observed some [natives] in whom one of the middle teeth of the upper jaw was wanting, and others in whom both were gone,' and in the same chapter (p. 76), 'In many the navel appeared puffed up, and very prominent, but we assured ourselves, that this deformity was not occasioned by a hernia. Perhaps it is owing to the too great distance at which the umbilical cord is separated from the abdomen.'"

1: Roth--23-24 (No date) 1890 Tasmanians
116, 481, 516

"Péron seems to have taken considerable trouble to ascertain the true state of the physical powers of the aborigines, and collected, so far as he could, all the details which would in any way tend to throw light on this subject. He records (pp. 235-236) that on one occasion M. Maurouard, one of the midshipmen, on Bruny Island 'had proposed to one amongst them, who seemed the most robust, to wrestle with him; and that the Van Diemen's Lander had accepted the challenge; was several times thrown by the French middy, and forced to acknowledge his inferiority.' On another occasion, also on Bruny Island, he relates (p. 256): 'It was not long before we encountered two women, who, from the top of a neighbouring hill, were directing their steps towards the sea-shore. [24] . . . My companions started to pursue them, but had hardly gone 200 paces when the women, whom they thought easily to overtake, were already out of sight: this I had predicted beborehand, having had several opportunities of convincing myself that the inhabitants of these shores were in general much swifter in running than we were.'"

1: Roth--24-26 (No date) 1890 Tasmanians-1
116, 142

"In describing an interview with fourteen male aborigines, Péron says (pp. 285-286): 'Wishing at any cost to repeat certain observations which I had already begun in the Channel [d'Entrecasteaux] on the development of the physical powers of the people of these regions, I had Regnier's dynamometer brought from the boat, where I had till then left it. I hoped that the form and use of the instrument might perhaps fix the attention of the savages whom I wished to submit to its test. I was not mistaken. They admired the instrument; all wished to touch it at the same time, and I had great trouble in preventing its being broken. After giving them an idea of the object in view by a series of attempts ourselves, we began to make them act themselves on the instrument: seven individuals had already submitted, when one of them, who had previously tried, and had been unable to make the needle of the dynamometer go as far as I could, appeared indignant at this impotence, and, as if to give the instrument the lie direct, he seized my wrist angrily, and seemed to defy me to disengage myself. I succeeded, however, after a few efforts, and having in turn seized him with all my strength, he was unable, in spite of all his endeavours, to free himself, which seemed to cover him with confusion and fill him with anger.' Later on he continues (p. 449): 'Nevertheless, all my [dynamometrical] observations having been made on the best constituted individuals of the nation, and the results being very decided and, above all, certain, one can, without fear of mistake, apply these results to the generality of the people of this race: they indicate a want of vigour truly

1: Roth--24-26 (No date) 1890 Tasmanians-2
116, 142

remarkable: in fact, although my experiments had been repeated on the most vigorous class of the population-- those from 18 to 40 years of age--not a single Van Diemen's Lander was able to press the needle beyond the 60th degree, and the mean of the twelve observations which I was able to make was only 50.6 kilogrammes.... The opposing strength of man to man confirms these *à priori* returns of the instrument. Our sailors always won when they wrestled with the savages, and the latter were not luckier with one of our officers, M. Maurouard; the one amongst them that seemed to us the most robust ... wished to provoke him to wrestle; the officer threw him easily, several times [25] running, and my own experience had like results.' Péron's similar experiments carried out among other people gave the following results for their manual force expressed in kilogrammes (p. 456): --

Van Diemen's Landers	50.6
New Hollanders (Australians)	51.8
Natives of Timor	58.7
Frenchman	69.2
Englishman	71.4

'The age given in the table, on p. 26, is only approximately correct, the numerical system of the people of Van Diemen's Land and New Holland not extending beyond

1: Roth--24-26 (No date) 1890 Tasmanians-3
116, 142

three, (1) and the individuals here concerned had not any idea of their age' (p. 476).

Contrary to Péron, La Billardière states (II. ch. x. p. 49) that the European could run better than the natives, but the circumstances of the race which we give tend to show that this was not a fair test: 'Four young girls, also, were of the party ... They ran races several times on the shore ... and some of us endeavoured to catch them; when we had the pleasure to see, that Europeans could frequently run better than these savages. West (p. 36) says: 'They were swift of foot; when they possessed dogs, they ran nearly abreast of them ... and were generally in at the death.' La Billardière also gives an account (II. ch. x. pp. 41, 42), showing that the aborigines were not capable of continued exertion: 'At length we parted with our new guides, whose pace was sufficiently slow for us to follow them with ease. It seemed as if they were not accustomed to take a long walk without interruption; for we had scarcely been half an hour on our way, before they invited us to sit down, saying *mèdi*, and we immediately stopped. This halt lasted but a few minutes when they rose, saying to us *tangara*, which signifies, "let us set off." On this we resumed our journey; and they made us halt again, in the same manner, four times at nearly equal distances.' This weakness is corroborated by Davies (p. 415): 'The aborigines are capable of great but not of lasting exertion. They cannot stand continued fatigue equal to a hearty European.' They travelled however on occasions with marvellous rapidity, for according to Laplace (III. ch. xviii. p. 197) often, several farms

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"1. See Chapter on Arithmetic."

1: Roth--24-26 (No date) 1890 Tasmanians-4
116, 142

[of the settlers], though far-separated from each other, are pillaged in one night by the [26] same enemies [the aborigines].' Rossel states (II. ch. x. p. 44): 'These savages ... and we walked together along the beach. ... Some trees, that lay on the ground, ... gave them an opportunity of displaying their agility to us by leaping over them. But I believe ... they would have found themselves excelled by a European tolerably expert at this exercise.'

Power of Hands of Van Diemen's Landers taken with Regnier's dynamometer.

No. of Trial.	Age.	Name.	Strength in Kilogrammes.	Remarks.
1	18-20	--	41.0	Of a sufficiently strong constitution for the country.
2	20-22	--	40.0	Extremities thin and weak; stomach big.
3	22-24	--	60.0	Trunk fairly strong; limbs weak.
4	24-25	--	50.0	Habit of body thin and miserable; stomach distended.

1: Roth--24-26 (No date) 1890 Tasmanians-5
116, 142

5	25-27	Ouriaga	57.0	Fairly well made; shoulders large and strong.
6	28-30	Bara-Ourou	54.3	One of the finest constituted individuals of the nation.
7	30-32	--	51.7	Feeble constitution; legs very weak.
8	32-34	--	46.2	Cruel face; very strong beard; much hair on his back.
9	34-36	--	55.0	Savage physiognomy; habit of body sluggish.
10	34-36	--	49.0	Back little muscular; weak limbs; stomach inflated.
11	35-38	--	59.0	Savage face; thick black beard; much hair on body.
12	38-40	--	44.0	Legs and arms very weak.
			Mean 50.6	

I: Roth--26-27 (No date) 1890 Tasmanians-1
116, 151

"Melville remarks (p. 348): 'They were naturally very keen-sighted, ... and their sense of hearing and smelling remarkably acute, and all the writers who have touched on this subject [27] confirm this fact.' Captain Bligh (ch. iv. p. 51) says they 'had a very quick sight.' According to Davies (p. 413), 'their senses of hearing and seeing are particularly acute, and a glance will suffice to tell them when there is an opossum in the tree.' In the Report of a Parliamentary Committee (Evidence, Colonies and Slaves), Mr. O'Connor states (p. 54) they are remarkably keen-sighted, and Mr. Hobbs (p. 50) that they smell tobacco smoke at a great distance. Backhouse (pp. 103, 104) gives the following account of their keenness of vision: 'I observed a woman looking carefully about among the grass, and inquired what she was seeking. Her companions replied, to my surprise, "A needle." ... A. Cottrell, who sat by, said, "You will see she will find it: you have no idea how keen-sighted and persevering they are;" and after some time, she picked up her needle, which was one of English manufacture, and not of large size!' This great acuteness of vision led to their possession of great powers of tracking, of which Widowson (ch. xxi. p. 189) speaks thus: 'If they [the natives] take to cattle, they are, beyond anything, quick in tracing and finding those lost. So acute is their power of discrimination, that they have been known to trace the footsteps of bushrangers over mountains and rocks, and although the individual they have been in pursuit of has walked into the sides of a

1: Roth--26-27 (No date) 1890 Tasmanians-2
116, 151

river as if to cross it, to elude the vigilance of his pursuers, and have swam some distance down and crossed when convenient, yet nothing can deceive them. Indeed, so remarkable is their discernment, that if but the slightest piece of moss on a rock has been disturbed by footsteps, they will instantly detect it.' According to Calder (Wars, ch. ii. p. 61) Robinson, in hunting fugitive tribes, was much assisted in tracking them by friendly natives. 'When he [Robinson] came on their footmarks at last, his people--such was their acute knowledge of these faint imprints on the grass, which a European would not discern at all, that they at once pronounced them to be those of the Big River and Oyster Bay tribes united. "A female," says he, "assured me they were the Big River and Oyster Bay tribes. She knew them by their footmarks."'

1: Roth--27
116, 361, 312

(No date) 1890

Tasmanians

"Calder also says (ibid.): 'We learn from . . . Jorgen Jorgensen, that they possessed a faculty for discovering water in situations where no European would think of looking for it, and that these strange places were their favourite camping grounds.'"

"Mr. Brough Smyth makes the following statement (II. p. 387): 'The women were seldom accompanied by many children; but there is no reason to suppose that they were less prolific than people of other races.' With the latter part of his statement we have no cause to differ in so far, of course, as it relates to the aborigines before contact with civilization; but in support of the first part of his statement we can find no evidence. It does not follow that becasue the children are not always mentioned, that there were none. In the three interviews narrated below it will be seen children predominated over the adults. Péron states (ch. xii. pp. 225-226), 'As soon as they [a family of aborigines] saw us, they . . . doubled their pace in order to rejoin us. Their number was increased by a young girl of from sixteen to seventeen years of age, by another little boy of from four to five years, and by a little girl of three to four years. This family was composed therefore of nine people, the elders being apparently the father and mother: the young man and his wife appeared to us to be at the same time "époux et frère"; we considered the young girl to be the sister of the latter; the four children must have been those of the young man and the young woman.' La Billardière (II. ch. x. p. 37) encountered a party of forty-two savages, 'seven of whom were men, eight women, the rest appeared to be their children; and among these we observed several marriageable girls,' and further on (ibid. p. 54) he says: 'We had scarcely gone a mile before we found ourselves in the

1: Roth--28 (No date) 1890 Tasmanians-2
116, 162

midst of eigth-and-forty natives; ten men, fourteen women, and twenty-four children, among whom we observed as many girls as boys.'"

1: Roth--29 (No date) 1890 Tasmanians
116, 176, 181

"Mr. Anderson, the first man who described these people, was not favourably impressed with their intellectual powers, and he records his opinion as follows (Cook's Third Voy. Bk. I. ch. vi. p. 45): 'With respect to personal activity or genius we can say but little of either. They do not seem to possess the first in any remarkable degree, and for the last, they have, to appearance, less than even the inhabitants of Terra del Fuego, who, though furnished with the materials, have not invention sufficient to make clothing for themselves.... Their expressing no surprise at seeing men so unlike themselves, their indifference to our presents, and their general inattention, were sufficient proofs of their not possessing any acuteness of understanding.' He continues: 'The inhabitants had little of that fierce or wild appearance common to people in their situation; but seemed mild and cheerful, without reserve or jealousy of strangers.' But some of the settlers looked upon them as little better than wild animals. Thus Lloyd (ch. iv. p. 43) says: 'Their moral and intellectual energies were of the most inferior order.' Prinsep says much the same (p. 79): 'They are undoubtedly in the lowest possible scale of human nature, both in form and intellect,' and Wentworth is equally emphatic (p. 115) in a like opinion: 'The aboringines of this country are, if possible, still more barbarous and uncivilized than those of New Holland.'"

1: Roth--29-30 (No date) 1890 Tasmanians
116, 176, 181

"Captain Dumoutier, who had, however, little opportunity for observation, says of them (ch. xii. p. 217): 'The Tasmanians, among whom the human form is most degraded, must be placed nearly at the bottom step of the ladder in the human race. One can say that there is not a trace of any civilization. They are groups of savage men, living almost like animals, unless contact with Europeans has exerted any influence upon them;' while Jeffreys (pp. 118 and 126) only allows that they were less barbarous than the natives of New Holland. Breton, on the other hand, [30] thinks the latter superior (pp. 348-349): 'They are very different to the New Hollanders, and, if possible, even more barbarous, approaching nearer to the "mere animal" than the former... From whatever part of the world they may have come, these people must have deteriorated, as a nation so utterly savage can scarcely be found elsewhere.' Dixon says (p. 22): 'They were sunk in the grossest barbarism, and apparently had not made one move in the progress of civilization;' but he immediately afterwards qualifies his opinion by stating on the following page: 'They have been designated as the lowest order of human beings, removed but one shade from brutality; but I think unjustly, ... their routine of life was so simple, and required so little ingenuity to maintain it, that their exhibiting any intellectual vivacity at all argued the possession of a considerable amount of latent capacity.'"

C

1: Roth--30-31 (No date) 1890 Tasmanians-1
116, 182, 177

"Calder, Dove and Ross (?) state that the aboriginal native was much maligned, and that he was by no means the low animal he was said to be. Calder's words are (Journ. p. 19): 'It has been customary to rank the Tasmanian savages with the most degraded of the human family, and as possessed of inferior intelligence only. But facts quite disprove this idea, and show that they were naturally very intellectual, highly susceptible of culture, and, above all, most desirous of receiving instruction, which is fatal to the dogma of their incapacity for civilization... His ingenuity was seldom brought into exercise. His faculties were dormant from the mere bounty of providence. His wants were few,..., and the country supplied them all in lavish abundance.' Calder, however, appears to be somewhat partial, for Tasmania is by no means what can be designated a fertile country where nature is lavish in abundance, and his opinion expressed elsewhere (Wars, pp. 54-55) is perhaps more to the point: 'An idea prevailed which has not yet died out, that they stood almost on a level with the brutes of the forest... This was not the case, for they were naturally an intellectual race, with faculties susceptible of very easy culture, as they showed when in their wild state, by the clever manner in which (after a brief association with, firstly, the half-civilized Musquito, (1) and, secondly, with some other

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"1. A ruffian quasi-civilized native of New South Wales."

1: Roth--30-31 (No date) 1890 Tasmanians-2
116, 182, 177

domesticated blacks) they planned all their operations against the settlers, in which they seldom failed of success; and by the facility with which, when in captivity, and under good guidance, they received instruction, and accommodated them-[31]selves to European habits.'"

1: Roth--31 (No date) 1890 Tasmanians
116, 176, 181

"Mr. Dove, who had charge of them at the settlement, and therefore ample opportunity for observation, remarks (I. p. 249): 'The aborigines of Tasmania have been usually regarded as exhibiting the human character in the lowest state of degradation. . . . If we look, however, to the methods they devised of procuring shelter and subsistence in their native wilds; to the skill and precision with which they tracked the mazes of the bush; and to the force of invention and of memory which is displayed in the copious vocabulary of their several languages, they claim no inconsiderable share of mental power and activity.' Finally an anonymous writer (? Ross) in the Van Diemen's Land Annual for 1834 (pp. 77-78) says: 'Although low in the scale of human beings, sufficient had been presented by the occasional intercourse between themselves and the Europeans to arrive at the conclusion that the nature of their intellectual powers was by no means questionable. They have frequently shown themselves endowed with great quickness of perception or an acuteness in the sense, not unusually bestowed by Providence . . . to supply other deficiencies.'"

1: Roth--31 [2] (No date) 1890 Tasmanians
116, 176, 481, 181

"West's opinion of them was (II. p. 88), 'Their intellectual character is low; yet not so inferior as often described. They appeared stupid, when addressed on subjects which had no relation to their mode of life; but they were quick and cunning within their own sphere. Their locomotion sharpened their powers of observation, without much increasing their ideas.' Backhouses' opinion was very similar (pp. 173-174), 'After having seen something of the natives of Van Diemen's Land, the conviction was forced upon my mind, that they exceeded Eurpoeans in skill, in those things to which their attention had been directed from childhood.' Melville (p. 348) bears witness to a like effect: 'They occasionally afforded sufficient proof that their intellectual powers were of no mean order.'"

1: Roth--31-32 (No date) 1890 Tasmanians-1
116, 181, 609

"We are however indebted to two eminent Frenchmen for the fullest details which throw light on the intelligence or of the want of it in these natives. MM. La Billardière and Péron who visited the island within ten years of each other (1792 and 1803 respectively) have left such minute records of their intercourse with the aborigines of Tasmania before the days of settlement that we cannot do better than reproduce their accounts as fully as space permits of. Commencing with La Billardière, the first explorer, we find his companions had some difficulty in opening communication, as on their approach the natives fled away with precipitation (I. ch. v. pp. 181-211). At last, 'Two of the [32] officers of our vessel... determined to land.... They found four savages employed in laying fuel upon three small fires.... The savages immediately fled, notwithstanding all the signs of amity which they made them.... One of these savages... having left behind him a small basket ... was bold enough to come quite near to Crétin [one of the officers] in order to fetch it, with a look of assurance with which his bodily strength seemed to inspire him' (I. ch. v. pp. 221-222). Then when a boat landed, 'the natives, who, notwithstanding all the signs of amity they made them, would not let them come within two hundred paces distance of him' (ibid. ch. v. p. 223). Similar results were recorded the following day (ch. v. p. 225). Finally we are told (ch. v. pp. 233-234), 'One of the officers ... met six of them [natives] walking slowly towards the south.... Their surprise at so unexpected an encounter was visible in their countenances; but their numbers inspiring them with courage, they approached at the invitation of the European, and bound round their heads a handkerchief and neck-cloth which he offered them. They, however, appeared terrified at the sight of his hanger, which he showed them how to use; nor were their fears quieted till he made them a present of it. He endeavoured in vain to persuade them to come to the place where our ships lay at anchor: the savages walked away... in a direction ... opposite to that which led to the shore. Some of our men, having landed on the other side of the strait, came to a large fire round which eight savages ... sat warming themselves.... They immediately ran away as soon as they saw our people. An old woman, who had the care of their provisions, which she did not choose to leave behind her, was soon overtaken by some of the sailors. She accepted with an air of satisfaction a handkerchief which was given her, but was so terrified at the sight of a hanger, which they presented to her, that she leapt down a precipice more than forty [sic] feet in height, and ran away amongst the rocks, where they soon lost sight of her.' After this 'they discovered a number of the savages landing from a raft. As timid as those we had seen before, they had hastened with all possible speed to the land, where they made their escape into the woods' (ch. v. p. 230)."

1: Roth--32-33 (No date) 1890 Tasmanians
116, 609

"It was however not until their second visit that the Frenchmen succeeded in obtaining interviews with the natives. La Billardière then relates (II. ch. x. pp. 32-66), 'We advanced a few steps, when a sudden cry, arising from several voices united, issued from one spot, and we perceived through the trees a number of natives, most of whom appeared to [33] be fishing on the borders of the lake. . . . We had gone only a few steps before we met them. The men and youths were ranged in front, nearly in a semicircle; the women, girls and children were a few paces behind. As their manner did not appear to indicate any hostile design, I hesitated not to go up to the oldest, who accepted, with a very good grace, a piece of biscuit I offered him, of which he had seen me eat. I then held out my hand to him as a sign of friendship, and had the pleasure to perceive, that he comprehended my meaning very well; he gave me his, inclining himself a little. These motions were accompanied by a pleasing smile. My companions also advanced up to the others, immediately the best understanding prevailed among us."

1: Roth--33-34 (No date) 1890 Tasmanians-1
116, 201, 431, 609

"They received with great joy the neck-cloths which we offered them: the young people approached nearer us; and one of them had the generosity to give me a few small shells of the whelk kind, pierced near the middle and strung like a necklace. . . . This ornament was the only one he possessed. . . . A handkerchief supplied the place of this present, gratifying the utmost wishes of my savage, who advanced towards me, that I might tie it round his head for him, and who expressed the greatest joy, as he lifted his hand up to feel it again and again. . . . The women were very desirous of coming nearer us; and though the men made signs to them, to keep at a distance, their curiosity was ready every moment to break through all other considerations. The gradual increase of confidence, however, that took place, obtained for them permission to approach. . . . A pole-axe which we used for cutting off some branches from the trees excited the admiration of these people. As they perceived us willing to give them anything in our possession, they did not scruple to beg it; and when we granted their request, they were overcome with joy. They were fully sensible also of the value of our knives, and received a few tin vessels with pleasure. When I showed them my watch, it attracted their desire, and one of them, in particular, expressed his wish to possess it: but he quickly desisted from his request, when he found I was not willing to part with it. The readiness with which we gave them our things led them, no doubt, to presume that they might take anything

1: Roth--33-34 (No date)1890 Tasmanians-2
116, 201, 431, 609

belonging to us, without asking for it: this obliged us to set bounds to their desires; but we found that they returned to us, without the least resistance, such things as we could not dispense with for our own use.... I wished to get a kangaroo skin; among the savages about us there happened to be only a young girl who had one. When I proposed to her, to give [34] it me in exchange for a pair of pantaloons, she ran away to hide herself in the woods. The other natives appeared truly hurt at her refusal and called to her several times. At length she yielded to their entreaties, and came to bring me the skin.... She received a pair of pantaloons.... We showed her the manner of wearing them; notwithstanding, it was necessary for us to put them on for her ourselves. To this she yielded with the best grace in the world, resting both her hands on our shoulders, to support herself, while she lifted up first one leg, then the other, to put them into this new garment.... We invited them all to come and sit near our fire, and when they arrived there, one of the savages informed us by unequivocal signs, that he had come to reconnoitre us during the night. That we might understand he had seen us asleep, he inclined his head on one side, laying it on the palm of his right hand, and closing his eyes, and with the other, he pointed out the spot where we had passed the night. He then acquainted us, by signs equally expressive, that he was at the time on the other side of the brook, whence he observed us. ... We were desirous of showing these savages the effect of our firearms.... They appeared to be a little frightened at their report.'"

1: Roth--34-35 (No date) 1890 Tasmanians
116, 201, 609

"'I [KS: La Billardière] had not perceived the young girl for some time, but happening to look behind me, I saw, with surprise, seven [women] who had perched themselves on a stout limb of a tree, whence they attentively watched our slightest movements. As they all squatted on the bough they formed a pleasing group.' Some of the savages accompanied La Billardière to the coast, and he says: 'They no doubt conceived it to be our intention to return to Port D'Entrecasteaux, for we were twice mistaken in the road,and they both times pointed out to us that which led directly to it. . . . We hoped to be able to prevail on some of them to go on board with us; but they were already leaving us to rejoin their families. At our invitation, however, they deferred their departure. As soon as the boat came, we invited some of them to go on board. After taking a long while to resolve on it, three of them consented to get into the boat; but they got out again in great haste as we prepared to push off from the shore. We then saw them walk quietly along by the sea, looking towards us from time to time, and uttering cries of joy. The next day we returned in a large party. Some of the natives soon came to meet us, expressing by their cries the pleasure they felt at seeing us again. A lively joy was depicted on all their features when they saw us drawing near. The pains taken by one [35] of the mothers to quiet her infant, yet at the breast, who cried at sight of us, appeared to us very engaging. She could not pacify him till she covered his eyes with her hand, that he might not see us."

1: Roth--35 (No date) 1890 Tasmanians-1
116, 431, 609

"None of these people appeared with arms, but probably they had left them in the wood near; for several of us having expressed an intention of going into it, one of the savages urgently entreated them not to go that way. Part of the crew, however, walked a little way along the shore that they might enter the wood unobserved by him; but no sooner did one of the women perceive their design, than she uttered horrible cries, to give notice to the other savages, who entreated them to return towards the sea. Their confidence in us was so great, that one of the women, who was suckling a child, was not afraid to entrust it to several of us. When we departed for Port D'Entrecasteaux, more than half these peaceful natives rose to accompany us. Four young girls were also of the party, and who received with indifference the garments we gave them, and immediately hung them on the bushes near the path, intending, no doubt to take them with them on their return. As a proof they did not set much value on such presents, we did not see on any of them one of the garments which we had given them the day before. All of them were of very cheerful disposition. No doubt we lost much by not understanding the language of these natives, for one of the girls said a great deal to us; she talked a long while with extraordinary volubility, though she must have perceived that we could not comprehend her meaning; no matter, she must talk. One of the young girls having perceived at a distance a head, which the gunner of the "Espérance" had carved on the stump

1: Roth--35
116, 431, 609

(No date) 1890

Tasmanians-2

of a tree, appeared at first extremely surprised, and stopped short for a moment. She then went up to it with us, and after having considered it attentively, named to us the different parts, pointing them out at the same time with her hand...."

1: Roth--35-36 (No date) 1890 Tasmanians-1
116, 201, 609

"'The next day a great number of us landed near Port D'Entrecasteaux to endeavour to see the savages again. It was not long before some of them came to meet us, giving us tokens of the greatest confidence. They first examined, with great attention the insides of our boats, and then they took us by the arm, and invited us to follow them along the shore. We had scarcely gone a mile before we found ourselves in the midst of eight-and-forty of the natives. The little children were very desirous of everything shiny, and were not afraid to come up to us, to endeavour to pull off our buttons. Their mothers, less curious with respect to their own dress than that of their children, held them up to us, [36] that we might decorate them with the ornaments which we had intended for themselves. I ought not to omit a waggish trick which a young savage played one of our people. The sailor had laid down a bag of shell fish at the foot of a rock: the youth slily removed it to another place; and let him search a long while for it in vain; at length he replaced it where the sailor had placed it, and was highly diverted at the trick he had played him. This numerous party was transported with admiration, when they saw the effects of gunpowder thrown on the burning coals. They all entreated us to let them have the pleasure of seeing it several times. Not being able to persuade themselves that we had none but men among us, they long believed, notwithstanding all we could say, that the youngest of us were women. Their curiosity on this head carried them further than we shoud have expected, for they were not to be convinced till they had assured themselves of the fact. When we re-embarked these good people followed us with their eyes for some time, before they left the shore, and then they disappeared in the wood. Their way brought them at times to the shore again, of which we were immediately informed by the cries of joy with which they made the air resound. These testimonies of pleasure did not cease till we lost sight of them."

1: Roth--36
116, 609

(No date) 1890

Tasmanians

"We saw with pleasure, that the savages, who, at our last interview [the day before] had promised to come near our anchoring place within two days, had kept their word. We perceived a fire not far from our watering place. A great number of us repaired immediately to the place of rendezvous. They soon quitted their fire in order to come still nearer to us. We went to meet them; and when we were near them, they stopped, appearing well pleased at seeing us come ashore. Being invited by some of our crew to dance in a ring with them, (they) imitated all their movements tolerably well."

1: Roth--36-37 (No date) 1890 Tasmanians
116, 516, 431

"We made them presents of a great number of things, which they let us hang round their necks with strings, and soon they were almost covered with them, apparently to their great satisfaction; but they gave us nothing, for they had brought nothing with them. A native, to whom we had just given a hatchet, displayed great dexterity at striking several times following the the same place, thus attempting to imitate one of our sailors, who had cut down a tree. We showed him that he must strike in different places, so as to cut a notch, which he did immediately, and was transported with joy when the tree was felled by his strokes. They were astonished at the quickness with which we sawed the trunk in two; and we made [37] them a present of some hand-saws, which they used with great readiness, as soon as we had shown them the way. [WEL: citing La Billardière, I, 181-211; 1792]."

1: Roth--37
116, 372, 609

(No date) 1890

Tasmanians

"These savages were much surprised at seeing us kindle the spongy bark of the *Eucalyptus resinifera* in the focus of a burning-glass. He, who appeared the most intelligent among them, was desirous of trying the effects of the lens himself, threw the converging rays of the sun upon his thigh by its means; but the pain he felt took from him all inclination to repeat the experiment. [WEL: citing La Billardière, I, pp. 181-211; 1792]."

1: Roth--37 (No date) 1890 Tasmanians
116, 262, 609

"We let one of the natives see our ships through a good perspective glass, and he soon yielded to our solicitations to go on board the 'Recherche.' He went up the side with an air of confidence, and examined the inside of the ship with much attention. His looks were then directed chiefly to such objects as might serve for food. Led by the similitude in shape between two black swans on Cape Diemen and the geese of Guinea, which he saw on board, he asked for one, giving us to understand it was to eat. When he came opposite our hen-coops, he appeared struck with the beauty of a very large cock, which was presented to him; and on receiving it, he let us know that he would lose no time in broiling and eating it. After having remained on board more than half an hour, and been loaded with presents, he desired to return, and was immediately carried ashore. We had taken an ape on shore with us, which afforded much amusement to the savages; and one of the crew took a goat with him, which formed a subject of conversation for them a long time, and to which they occasionally spoke, saying, medi (sit down). [WEL: citing La Billardière, I, pp. 181-211; 1792]."

1: Roth--37
116, 824

(No date) 1890

Tasmanians

"They have given particular names to every vegetable. We assured ourselves, that their botanical knowledge was unequivocal, by asking several of them, at different times, the names of the same plants. [WEL: citing La Billardière, I, pp. 181-211; 1792]."

1: Roth--37-38 (No date) 1890 Tasmanians-1
116, 431, 609

"At other meetings ... [WEL: La Billardière] ch. xi. pp. 72-75... 'from time to time, they answered with shouts of joy the shouts of our sailors.... When we were but a little way from the beach, they advanced towards us without arms, their smiling countenances leaving us no room to doubt that our visit gave them pleasure. Their joy was expressed by loud bursts of laughter, while their countenances showed that they were well pleased to see us. These savages expressed much thankfulness when we gave them a few small pieces of stuffs of different colours, glass beads, a hatchet, and [38] some other aritcles of hardware. *Several other savages came out of the wood and approached us. An officer* imagined that he should not frighten them by letting them see the effects of our firearms; but they were alarmed at the report of the gun, immediately rose, and would not sit down again.... We expressed our wishes to see them [the wives and children] join us; the savages informed us that we should find them, after walking some time across the wood, in a path which they immediately took, inviting us to follow them. This we did; but it was not long before they expressed their desire to see us return towards our ships, and parted from us, frequently looking back to watch our motions. On my pronouncing the word quangloa, however, which signifies, will you come, they stopped, and I went up to them, with an officer of the 'Recherche.' They continued to lead us along the same path. In this way we walked on for a quarter of an hour, holding them by the arm, when on a sudden they quickened their pace, so that it was not easy for us to follow them farther. It

1: Roth--37-38 (No date) 1890 Tasmanians-2
116, 431, 609

appeared to us that they wished we should leave them, for some of them would not allow us to hold them by the arm any longer, and walked by themselves, at some distance from us. One of our crew, desirous of rejoining one of the fugitives, ran after him, bawling; this alarmed all the rest, who immdeiately hastened away and kept at a considerable distance from us. No doubt they were desirous to reach the place where they had deposited their weapons; for they struck out of the path a little, and presently we saw them with three of four spears each, which they carried away. They then invited us to follow them, but we were not willing to go any farther.'"

1: Roth: 38-46 (No date) 1890 Tasmanians: 1
115; 281; 889; 826

"Péron's account [WEL: 1803] now follows: In looking in the direction from which cries had proceeded, 'we perceived two savages, who ran along the shore, both making great gestures of surprise and admiration. . . . We answered by some cries, and tried to approach the bank; but instead of waiting for us, they dived into the forest and disappeared. In continuing our journey, we arrived at a small creek, at the end of which there was a pretty valley. We had hardly set foot ashore before two aborigines showed themselves at the top of a hillock. At the signs of friendship we made them, one of them threw himself, rather than descended from the rock. His physiognomy had nothing wild or harsh about it, his air expressed at once goodwill and surprise. That which seemed to strike him was the whiteness of our skin: wishing, no doubt, to assure himself that this colour was the same on the [39] whole of the body, he opened successively our waistcoats and shirts; and his astonishment manifested itself by great cries of surprise, and, above all, by extremely rapid stampings of the foot. Our long boat, however, appeared to occupy him even more than our persons; and after having examined us for some moments, he jumped into this vessel. There, without in the least troubling himself about the presence of the sailors, he appeared as if absorbed in his new examination; the thickness of the ribs and timbers, the solidity of its construction, its rudder, its oars, its masts, its sails; he observed everything with that silence and deep attention which are the least doubtful signs of interest and profound admiration. Just then, one of the oarsmen wishing, doubtless, to add to his surprise, gave him a glass bottle full of arrack, which

1) Roth: 38-40 (No date) 1890 Tasmanians-2
116, 201, 889, 846

formed part of the rations of the crew. The lustre of the glass made the savage utter a cry of astonishment, he took the bottle and examined it for a few moments; but his curiosity was soon brought back to the boat, he threw the bottle into the sea, and then returned to his former examination. Neither the cries of the sailor for the loss of his bottle of arrack, nor the haste of one of his comrades to jump into the water to save it, appeared to affect him. He attempted several times to push out the long boat; but the cable which held it fast rendering his efforts useless, he was forced to abandon them, and to return to us, after having given us the most striking example we had ever seen of attention and reflection among savage peoples. Arrived at the top of the hillock, we found the second aborigine; he was an old man, about fifty years of age; his physiognomy, like that of the young man, was open and frank; and despite some undoubted signs of agitation and fear, one could easily distinguish candour and good nature. This old man, having examined us both with as much surprise and satisfaction as the first one, and having verified, as he did, the colour of our chests by opening our waistcoats and shirts, he made a sign to two women, who held off, to approach; they hesitated for a few moments, after which the elder one came to us, followed by the younger more timid and troubled one. The former appeared, like the old man, good and well disposed. The young woman had an interesting physiognomy. Her eyes had expression and something spirituel [in them] which surprised

1: Roth--38-40 (No date) 1890 Tasmanians-3
116, 201, 609, 826

was, and which we have never found since in any other woman of her nation; . . . she appeared, moreover, to dearly love her child [a girl], [40] and her care for it had that affectionate and sweet character which is the particular attribute of maternal tenderness. At this juncture the young woman had a surprise. One of our sailors had a pair of fur gloves which he took off and put in his pocket on nearing the fire. On seeing this the young woman uttered so loud a cry that at first we were alarmed; but we were not slow to understand the cause of this species of fright, and by her expressions and gestures we could not doubt but that she had taken the gloves for real hands, or for a species of live skin, which could be taken off, put in one's pocket, and put on again as one pleased' (ch. xii, pp. 220-224)."

1: Roth--40-41 (No date) 1890 Tasmanians-1
116, 431, 609, 832

"Péron continues, 'The young girl made herself more remarked every moment by the sweetness of her physiognomy and the equally amiable and spirituel expression of her looks; of a constitution much feebler than her brother and sister, she was more lively and passionate than they. M. Freycinet, who sat beside her, appeared to be more especially the object of her enticing ways, and the least experienced eye could have distinguished in the looks of this innocent pupil of nature that delicate shade which gives to simple playfulness a more serious and deliberate character. Even coquetry itself appeared to have been called to the aid of natural attractions. Having taken some charcoal in her hands, she in a moment made herself black enough to frighten one: what seemed most singular to us was the complacency with which this young girl appeared to regard us after this operation, and the confident air which this new ornament had spread over her face. While this was going on, the little children were imitating the grimaces and gestures of their parents, and nothing was more curious than to see these little negroes stamping their feet for joy at hearing our songs; they had unconsciously familiarized themselves with us, and towards the end of the interview, they made use of our notice as freely as if they had known us for a long time. Every little present we gave them filled them with pleasure, and redoubled their regard for us; altogether they appeared to us lively, frolicsome and mischievous. Ouré-Ouré had a rush bag of an elegant and peculiar construction, which I very much desired to have, as this young girl also showed me some very amiable attentions. I ventured to ask her for her little bag; she immediately, without hesitation, put it into my hands, accompanying the gift with an obliging smile and some affectionate [sic] phrases, which I regretted to be unable to understand. In return, I offered her a handkerchief and a tomahawk, the use of which I showed her [41] brother, and which was a cause of astonishment and exclamation to the whole family. As night was approaching, we prepared to re-join our long boat; the old mother and the young woman with her children, except the biggest, remained in the hut; the others came with us; the path along which we walked bristled with shrubs and briars; our poor savages, being quite naked, seemed to have much to suffer from the scratches they received; we pitied Ourê-Ourê, but without appearing to perceive the numerous scratches which covered her thighs and stomach, she walked bravely in the middle of these thick brakes, chatting to M. Freycinet, without hope of making herself understood, getting angry at not being so, and at not being able to understand herself, accompanying her talk with enticing gestures and gracious smiles, which coquetry could not have rendered more expressive. In approaching our place of landing, we heard several musket shots, which caused great fright to our good companions, poor Ourê-Ourê, above all, was horribly afraid; her fears soon increased at the aspect of a numerous troop of our companions from the "Naturaliste" who came to meet us. After telling them of the good reception we had

1: Roth--40-41 (No date) 1890 Tasmanians-3
116, 431, 609, 832

met with at the hands of the aborigines, they hastened to load them with various presents; but nothing produced such a good effect as a long red feather which M. Breton gave to the young Ourê-Ourê; she jumped for joy, she called her father and brother, she cried she laughed, in a word she seemed intoxicated with pleasure and happiness. At last we boarded our two long boats. The good Van Diemen's Landers did not leave us for an instant, and when we pushed out, their sorrow showed itself in a most touching manner: they made signs for us to come and see them again; and as if to indicate the place to us, they lit a large fire on the little hillock of which I have spoken, and it seems they even passed the night there, for we saw a fire there until dawn. Thus ended our first interview with the inhabitants of Van Diemen's Land. All the details I have described are given with the most rigorous exactitude. The sweet confidence which the inhabitants had in us; the affectionate proof of good will which they lavished upon us, the sincerity of their demonstrations, the frankness of their manners, and the touching ingenousness of their caresses, all concurred in developing in us feelings of most tender interest.' (ibid. ch. xii. pp. 227-231)."

1: Roth--41-44 (No date) 1890 Tasmanians-1
116, 562, 431, 609, 201

"Later on he [KS: Péron] says: 'On my return, I found that the little yawl of the "Géographe," having gone to fish on Bruny Island, the aborigines had appeared in large numbers, and that, loaded with [42] presents by our companions, they had passed the greater part of the day amongst them (ch. ii. p. 235). Early in the morning of the 31st of January, I landed on Bruny Island. I had already proceeded out of sight of the landing place, when, having rounded a big point, I perceived about twenty savages who were approaching me along the shore: I did not hesitate to retrace my steps, and in thus withdrawing met MM. Heirisson and Bellfin. They offered to return with me to the savages in order to open communications with them. We were already close to the troop, when, suddenly, it entered the forest and disappeared; without attempting to pursue the aborigines, which their agility would have rendered quite useless, we contented ourselves in calling them, showing them different objects, and, above all, in waving our handkerchiefs. At these signs of friendship the troop hesitated a moment, then stopped and decided to await us. We then discovered we had to do with women; there was not a single male amongst them. We were preparing to join them, when one of the oldest, separating herself from her companions, made a sign to us to stop and sit down by calling out loudly, médi-médi (sit down, sit down); she seemed also to beg us to lay aside our weapons, the sight of which frightened them. These preliminary conditions having been fulfilled, the women squatted on their heels, and from that moment appeared to abandon themselves without reserve to the liveliness of their dispositions, all speaking at once, all questioning us at the same time, appearing often to criticize us and to be laughing at our expense; making, in a word, a thousand gestures and contortions as singular as they were varied. M. Bellefin began to sing, and accompanied himself with lively and animated gestures; the women were immediately silent, observing his gestures with as much attention as they seemed to give to his songs. As soon as a couplet was finished, some applauded by loud shouts, others laughed to splitting, while the younger, and no doubt more timid girls, remained silent, showing nevertheless, by their actions and the expression of their faces, their surprise and their satisfaction. Two or three young girls, of from 15 to 16 years of age, had in the expression of their countenances something most artless, affectionate, and sweet, as if the better qualities of the soul must exist, even in the midst of the savage tribe of the human race, as the especial appanage of youth. Amongst the elder women, some had a coarse and ignoble face; others, fewer in number, a wild and sullen look; but in all, one observed that air of uneasiness and dejection which misfortune and [43] servitude imprint on the forehead of every being who bears the yoke. One only had, among all her companions, preserved great confidence, with much cheerfulness and gaiety. After M. Bellefin had finished his song, she began to imitate his gestures and his tone of voice in a very original and funny way, which greatly amused her companions.

1: Roth--41-44 (No date) 1890 Tasmanians-3
116, 562, 431, 609, 201

The deference we showed these women, and perhaps also the fresh charms which we owed to their cares, (1) seemed to increase their goodwill and their confidence in us; but nothing, however, could decide them to approach any nearer. At the least movement which we made, or seemed to make, to break the conditions imposed, they all jumped up in a hurry, and took to flight: in order, therefore, to enjoy their presence longer, we were obliged to conform entirely to their wishes. After having loaded them with presents and caresses [sic] we judged it time to return to the landing place; and our Van Diemen's Landers, appearing to be about to go in the same direction, the two troops started; but we were still obliged to give in to these inexorable women, and were dondemned to walk along the flat shore, while they marched over the parallel sand-hills. Our route all the time was not less lively than our interview; and from the top of the sand-hills many pleasantries and enticements were sent to us, to which we endeavoured to respond as expressively as was possible. All at once, one of the women uttered a loud cry, which the others repeated with fright: they had discovered our small vessel and our companions. We tried to calm their fears; it was all useless, and the troop was already plunging into the forest

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"I. These women blackened the faces of their visitors."

when the woman, who almost alone had borne the responsibility of our interview, appeared to alter her mind. At her voice there was a movement of hesitation; she spoke for a moment or two to the others; but being, as it seemed to us, unable to persuade them to follow her, she descended alone from the sand-hills, and walking along the shore at some distance in front of us, with much assurance, and even with a kind of pride, she seemed to defy the timidity of her companions. The latter, in their turn, appeared ashamed of their weakness; little by little they became bolder, and decided at last to return to the shore. It was therefore with this numerous and singular escort that we arrived at our ships, near to which, by a chance difficult to foresee, all the husbands of these poor women had been assembled for some minutes. In spite of the most unequivocal proofs of the goodwill and generosity of our fellow-[44]countrymen, they still preserved a disturbed and sullen expression; their looks were wild and threatening; and in their whole attitude one distinguished an air of constraint, and malevolence, and treachery, which they in vain sought to hide; it seemed as though they were mortified at the failure of their various attacks, (1) while at the same time they dreaded our vengeance. A few days later

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"1. The savages had on several occasions thrown spears at Péron's party, they themselves being hidden in the forest."

1: Roth--41-44 (No date) 1890 Tasmanians-5
116, 562, 431, 609, 201

I had the pleasure of meeting the same woman who has so often been mentioned. I then learnt that her name was Arr̆à-Màl̆dà. M. Petit drew her portrait; therein will be noted will be noted that character of assurance and dignity which so eminently distinguished this woman among all her companions' (ch. ii. pp. 250-256)."

1: Roth--44 (No date) 1890 Tasmanians
116, 431, 185

"During another excursion, says Péron, 'on approaching the bank, we found a very great fire. Round about it, as if strewn by chance, were nearly all the objects which we had given to the aborigines, or which they had stolen from us even at the peril of their lives. We had previously found several other things, spread here and there in the woods, and we were convinced that, having satisfied a childish curiosity these ignorant men, as if embarrassed by our favours, abandoned the object as soon as it ceased to please or amuse them.' (ch. xii. p. 257)."

1: Roth--44-45 (No date) 1890 Tasmanians
116, 609, 826

"Still later Péron's party met, on the south side of Oyster Bay, fourteen aborigines collected round the fire, [who] received it with transports, expressive at once of surprise, admiration, and pleasure. '"Medi-medi" (sit down, sit down) were the first words they spoke to us. We sat down: they grouped themselves around us. The arms laid aside, we regarded each other for some moments. We were so novel each to the other! The aborigines wished to examine our calves and our chests; we allowed them to do this as much as they desired, and cries, often repeated, were the expression of the surprise which the whiteness of the skin seemed to excite in them. They soon wished to carry their examination further still: perhaps doubting whether we were constituted like them, or wishing to assure themselves with regard to our sex; perceiving, however, our extreme repugnance to such an examination, they only insisted with regard to one of our sailors, who, on account of his youth, seemed better able to verify their conjectures or to dissipate their doubts. At my request, this young man decided to give them this satisfaction, and the savages appeared quite satisfied; but hardly had they [45] recognized that we were constituted like themselves, than they began to shout so loudly together for astonishment and joy, that we were stunned."

1: Roth--45 (No date) 1890 Tasmanians
116, 828, 123

"After thus devoting some moments to the examination of each other, M. Petit did some jugglery tricks which greatly diverted them, and drew from them the most bizarre demonstrations of pleasure and enthusiasm; but nothing surprised them more than to see M. Rouget stick a pin into the calf of his leg without showing the slightest pain, and without drawing a single drop of blood. At this wonder, they looked at each other in silence, and then, all together, they began to howl like madmen. Unfortunately for me, there were some pins among our presents, which they had begged of us. One of the men, wishing no doubt to ascertain whether I shared this insensibility which they had just admired, approached me without saying anything, and gave me such a dig in the leg with a pin that I could not restrain myself from uttering a cry of pain, all the sharper from the greatness of my surprise. [He then says he obtained the native words for several actions, but he does not state what the native words are.]"

1: Roth--45 [2] (No date) 1890 Tasmanians
116, 201, 609

"Generally, they appeared to me to have much intelligence; they grasped my gestures with ease; from the very first instant they seemed to perfectly understand their object; they willingly repeated words which I had not been able to seize at first, and often laughed to splitting, when, whishing to repeat them, I made mistakes, or pronounced them badly."

1: Roth--45 [3] (No date) 1890 Tasmanians
116, 832

"I must not here omit to mention an interesting observation which I then made: it was that they had no idea of the action of embracing. [He tried to make them understand by practical demonstrations what an embrace is, but as their sole response was 'Nidegô' (I do not understand), he concluded that kissing and embracing were unknown to these people.]"

1: Roth--45-46 (No date) 1890 Tasmanians
116, 609

"While M. Petit and I [KS: Péron] were thus engaged in our investigations, we suddenly heard loud cries in the forest. At these cries the savages rose precipitately, seized their weapons, and looked towards the sea with an expression of surprise and fierceness. They seemed very agitated when we perceived a small boat from our ships running along the coast at a little distance off. I do not doubt that this was the cause of their alarm, and that it was signalled from various points by some sort of sentinels, perhaps by their women. Soon, fresh cries were heard, and as they no doubt indicated that the boat was receding from the shore, the aborigines appeared to calm down a little.' [He relates that he managed to pacify them so far as to get them to lay down their weapons, but neither he nor M. Petit ~~could~~ [46] continue their drawings and observations, because the aborigines had become so restless and distracted.] (ch. xiii. pp. 278-283)."

1: Roth--46 (No date) 1890 Tasmanians
116, 182

"Reviewing the general condition of the Tasmanian aborigines, Péron says (ch. xx. sec. i. p. 448): 'Without any form of regular government, without any special arts, without any idea of agriculture, of the use of metals, or the domestication of animals, without clothing, without any fixed habitation or retreat other than a miserable break-wind of bark, without any other weapons than the spear or club, always wandering, the inhabitant of these regions unties without doubt all the characteristics of a non-social man; he is, par excellence, the child of nature, differing how much though, both morally and physically, from the seductive pictures created for him by imagination and enthusiasm.'"

1: Roth--46 [2] (No date) 1890 Tasmanians
116, 855, 593

"... Péron spoke of the affection one of the women manifested for her offspring, and in the Van Diemen's Land Annual for 1834 (p. 78), it is stated, 'They are extremely fond of their children, and treat their women kindly.' Backhouse relates (p. 83) that a sealer came and took away a child that he had had by a native woman, now married to a man of her nation; its mother was greatly distressed at parting with it,' and continues (p. 147), 'When walking with J. Bateman in the garden, he pointed out the grave of a child of one of the blacks that died at his house. When it expired, the mother and other native women made great lamentation, and the morning after it was buried, happening to walk round his garden before sunrise, he found its mother weeping over its grave; yet it is asserted by some that these people are without natural affection.' West describes the following incidents (II. p. 80): 'It was noon: the mother, her infant, a little boy, had been without food all day; the father refused any part of that he had provided. Another ofthe tribe was more generous: when he handed the woman a portion, before she tasted any herself, she fed her child.... They were sensible of domestic affections: the tribes were scattered by the last war, some were captives, others fugitives, eleven were already lodged at Richmond, when Mr. Gilbert Robertson brought up two others, a man and woman; they were recognized from afar by the party first taken; these raised the cry of welcome; it was a family meeting, and deeply moved the spectators. The parents embraced their children with rapture and many tears.'"

1: Roth--46-47 (No date) 1890 Tasmanians
116, 823

"Nor was their affection limited to their domestic circle, for West (II. p. 21) tells us: 'Nor were they indifferent to the charms of a native land. A visitor inquired of a native woman at Flinders whether she pre-[47]ferred that place to several others mentioned, where she had lived at times, and she answered with indifference; but when, to test her attachment to early haunts, the querist said, "and not Ringarooma?" she exclaimed with touching animation, "Oh, yes! Ringarooma! Ringarooma!" A chief accompanied the commandant to Launceston in 1847. At his own earnest request, he was taken to see the Cataract Basin of the South Esk, a river which foams and dashes through a narrow channel of precipitious rocks. It was a station of his people. As he drew nigh, his excitement was intense; he leaped from rock to rock, with the gestures and exclamations of delight. So powerful were his emotions that the lad with him became alarmed, lest the associations of the scene should destroy the discipline of twelve years' exile; but the woods were silent; he heard no voice save his own, and he returned pensively with his young companion."

1: Roth--47 (No date) 1890 Tasmanians
116, 183

"The same historian [KS: West] also states (II. p. 89) that some captives became strongly attached to their gaoler who had treated them with studious compassion, so that they left the prison with tears! Backhouse mentions (p. 90) that one of the natives, having been nursed through an illness, 'showed many demonstrations of gratitude. This virtue is often exhibited among these people.' They also showed kindness to those in distress, thus: 'Two white men were lost in crossing a river on a raft before the tide was out. When some of the native women saw them in danger, they swam to the raft and begged the men to get upon their backs, and they would convey them to the shore; but the poor men refused, being overcome with fear. These kind-hearted women were greatly affected by this accident' (Backhouse, p. 147)."

1: Roth--47 [2] (No date) 1890 Tasmanians
116, 522

"From the practical jokes they played on the Frenchmen there is no doubt they possessed a considerable sense of humour. West says (II. p. 88): 'They were fond of imitation and humour: they had their drolls and mountebanks: they were able to seize the peculiarities of individuals and exhibit them with considerable force.'"

1: Roth--47-48 (No date) 1890 Tasmanians
116, 201, 609, 721

"Backhouse mentions that under circumstances of rage among this people it is common for them to seize a stick and brandish it about (p. 103). During the war they naturally became vindictive. Desperate characters, who have absconded into the woods, have no doubt committed the greatest outrages upon the Natives, and these ignorant beings, incapable of discrimination, are now filled with enmity and revenge against the whole body of white inhabitants' (Colonel Arthur, Colonies and Slaves, Van Diemen's Land, p. 5). A Government Order says: 'It is evident, from the [48] hostile spirit of the natives, and from the cunning which seems common to all savages, that they are not to be approached without some personal danger (*ibid.* p. 34), and for such behaviour as this no one can reasonably blame them.'"

1: Roth--48
116, 185

(No date) 1890

Tasmanians

"Both Backhouse and Davies speak of their improvidence. The former says (p. 175), 'The Wallaby and Brush Kangaroo are become scarce on Flinders Island, in consequence of the improvidence of the people in killing all they can, when they have opportunity, and often more than their wants require;' and the latter (p. 415), 'They are an extremely improvident race, for although dependent almost entirely upon their hunting for subsistence, yet they will slaughter indiscriminately, long after they have supplied themselves with sufficient for their present use.' In a small circumscribed place like Flinders Island fauna might easily become extirpated without the natives being necessarily improvident but Davies' statement in this respect is quite positive."

1: Roth--48 [2]
116, 177

(No date) 1890

Tasmanians

"Like many other savages they found civilization very irksome. Backhouse mentions (p. 96), 'W.S. Darling had four natives that he brought from Flinders Island, dressed in decent clothes, and he took them into the town, where their cheerful intelligent appearance excited a favourable impression in the minds of many who had known little of the aborigines but as exasperated enemies; also (pp. 480-481) that at the settlement on Flinders Island they have left off their dancing and hunting, and are acquiring the English language and useful arts, as well as an historical knowledge, at least, of Christianity.' Nevertheless, when they had the opportunity, they preferred roaming about in their wild state."

1: Roth--48-49 (No date) 1890 Tasmanians
116, 177

"Hobbs (Evidence, Colonies and Slaves, Van Diemen's Land, p. 50) says: 'Our natives are not susceptible of civilization; their children, even when taken away when infants, would return to their parents, like wild ducks, when they grew up.' Prinsep (p. 79) says: 'Great pains have been taken with those that are caught, to civilize and educate them; but, except learning a few English sentences, it was to little purpose, as they invariably ran back to the woods when an opportunity offered.' West (II. p. 16) relates: 'The children of aborigines, adopted by the whites, when they grew to maturity, were drawn to the woods, and resumed the habits of their kindred. A black girl, trained in Launceston, thus allured, laid aside her clothing, which she had worn nearly from infancy. It was thus with many.' Calder's researches lead to a similar conclusion (Journ. p. 10): 'Of firearms they learned the use from men and women of their own race, who, [49] having been taken in early infancy by the settlers, were brought up in their own families, mostly as their own children; but they invariably left them when they grew up, and rejoined their own people; possessed, as the whole race was, of most excellent memories, they never lost the language of our country."'

1: Roth--49
116, 177, 264

(No date) 1890

Tasmanians

"While in the settlement they showed themselves apt pupils. Backhouse relates (p. 93): 'The four aborigines took tea with us in the cabin; they were very cheerful, and used cups and saucers with dexterity. A large number of the native women took tea with us; they conducted themselves in a very orderly manner, and after washing up the tea-things, put them in their places, and showed other indications of advancement in civilization. Another party of aborigines breakfasted with us. We distributed among them some cotton handkerchiefs, and some tobacco. Some of the women immediately commenced hemming the handkerchiefs, having learned this art from the wife of the Catechist' (Backhouse, p. 170)."

1: Roth--49 [2] (No date) 1890 Tasmanians
116, 177, 721

"They also improved in the art of war during their last struggle for existence (Arthur, Colonies and Slaves, Van Diemen's Land, pp. 22-23): 'The aborigines have during a considerable period of time evinced a grwoing spirit of hatred, outrage, and enmity, against the subjects of His Majesty, and are putting in practice modes of hostility, indicating gradual, though slow advances in art, system, and method.' Laplace (III. ch. xviii. p. 197) gives similar testimony: 'These islanders, whom the first European navigators described to us, as men whose intellectual faculties were hardly superior to the instinct of animals, have changed greatly; for to-day, when excited by the thirst for vengeance or for pillage, they show such an intelligence, such a craftiness, that the colonists, whose dwellings lie farthest back at the edge of the forests, among whom fear engenders superstition, believe them sorcerers.' Considering the above, it may be questioned whether Dove's statement (p. 251) is not a little too severe."

1: Roth--49 [3] (No date) 1890 Tasmanians
116, 176, 501

"'Beyond the construction of rude canoes, their ingenuity was rarely exercised in devices of a useful or ornamental kind. Of a sluggish and phlegmatic temperament, they were aroused to action only by the pressure of want, or by the joyousness which nature has connected with muscular play.'"

1: Roth--49-50 (No date) 1890 Tasmanians
116, 181

"Regarding their courage, Laplace says (III. ch. xviii. p. 197): 'They make up for the courage and physical force which is lacking in them by cunning and an incredible agility.' Burnet (Arthur, Colonies and Slaves, Van Diemen's Land, p. 35) also says in evidence before the Commission that they are quite [50] undistinguished by personal courage. Other evidence (Govern. Ord., Colonies and Slaves, Van Diemen's Land, p. 66) would seem to confirm this: 'The native tribes of this island are well known to be, with a few exceptions, extremely timid, flying with precipitation at the appearance of two or three armed persons, yet the numerous attacks they have made on defenceless habitations, and the cruel murders they have committed with impunity on the white population, have had the effect of rendering them daily more bold and crafty.' But on the other hand Breton (p. 355) allows that: 'It is universally admitted in the colony, that these children of the wilderness are not deficient in courage, and are wont to show each other fair play, not seeming at all inclined to avail themselves of any unfair advantage,'...."

1: Roth--50 (No date) 1890 Tasmanians
116, 181, 609

"...Cook's people found them absolutely without fear, for, as Anderson records (Third Voy. Bk. I. ch. vi.): 'They approached us from the woods wothout betraying any marks of fear, or rather with the greatest confidence imaginable, for none of them had any weapons, except one, who held in his hand a small stick. When, however, the officer of that party fired a musket in the air, it sent them off with the greatest precipitation. [But the next day] we had not been long landed, before about twenty of them, men and boys, joined us, without expressing the least sign of fear or distrust.' Holman recording what he heard says: 'They seem to have but little fear of death' (IV. ch. xii. p. 405). But during the war of extermination it was said (Minutes Ex. Coun. Colonies and Slaves, Van Diemen's Land, p. 11): 'Such is the distrust of the aboriginal natives, that it seems they invariably fly from any two or three armed persons.'"

1: Roth--50-51 (No date) 1890 Tasmanians-1
116, 181, 609, 431

"We have seen how difficult the French discoverers found it to open communication with the natives, nor were they at all singular in this respect. Mortimer, for instance, gives us the following account of an interview (pp. 18-20): 'Our third mate on landing, saw several of them [natives] moving off. He approached them alone and unarmed, making every sign of friendship his fancy could suggest; but though they mimicked his actions exactly, and laughed heartily, he could not prevail upon them to stay. The next morning, as we approached the shore, we observed several natives walking among the trees. When they perceived we had landed, and were pretty near them, they began to chatter very loud and walk away; upon which we called to them, imitating their noise as well as we could, and had the satisfaction to see them stop at a little distance from us. Several of them having long poles or [51] spears in their hands, we made signs to them to throw them aside, with which they immediately complied; and in return we put away our muskets. They now suffered us to come so near them as to take some biscuit, a pen-knife, and other trifles from us; but they took great care to avoid being touched. Some of them, indeed, would not accept of anything unless it was thrown to them; and the whole party kept edging off by degrees. They seemed eager to procure everything they saw; and had a great inclination for our hats. Mr. Cox gave one of them a silk handkerchief, and in return he threw him a fillet of skin which he wore tied round his head. The party which

1: Roth--50-51 (No date) 1890 Tasmanians-2
116, 181, 609, 431

we saw consisted of about fourteen or fifteen men and women, but there were several more concealed among the trees. Upon the whole, they seemed to us to be a timorous, harmless race of people, and afford a fine picture of human nature in its most rude and uncultivated state. We spent some time in endeavouring to inspire these poor people with confidence; but though they appeared to be very merry, laughing and mimicking our actions, and frequently repeating the words, Warra, Warra, Wai, they kept retiring very fast, and we soon lost them among the trees. Being willing to, if possible, see something more of these singular people, we followed the track they had taken. We saw a smoke on the opposite side of the island, and made all the haste we could to come up with it; but the natives had fled before our arrival.' Bass's experience was very similar:

'Their extreme shyness prevented any communication. As soon as the boat approached the shore, they ran into the woods' (Collins, ch. xv. p. 168)."

1: Roth--51-52
116, 609

(No date) 1890

Tasmanians

"Captain Bligh was more fortunate when he first met the natives (pp. 50-51), and the account he gives of another party, met by one of his associates, is as follows (ibid. p. 52): 'The account which I had from Brown was, that, in his search for plants, he had met an old man, a young woman, and two or three children. The old man at first appeared alarmed, but became familiar on being presented with a knife. He nevertheless sent away this young woman, who went very reluctantly.' Lieutenant Marion's party did not find the people at all shy, for he says (pp. 27-29): 'The next day some officers, soldiers, and sailors, went on shore without any opposition. The aborigines seemed good-natured; they collected wood, etc., and made a kind of pile. They proceeded to offer to those newly landed some branches of dry wood, lighted, and appeared to invite them to set fire to the pile. The savages did not seem at all astonished; they remained round us without making any demonstration either of friendship or [52] hostility."

1: Roth--52 (No date) 1890 Tasmanians
116, 609

"In the Papers, Roy. Soc. Tas. for Aug. 1873, is the following statement of an old settler, whose testimony tends to show that later on some at least were neither timid nor shy. 'Mr. Robert Thirkell, of Woodstock, near Longford, arrived in Tasmania in the year 1820, and was constantly among the natives. He found them a peaceable and inoffensive race of people, and in no case had he to resort to force to prevent mischief. On the first occasion the natives visited his place of residence on the Macquarie River, about twenty men, and the same number of women and children came, after which various numbers came at intervals. When he was engaged building a house, the men came and curiously inspected the work, and would use gimlets and other tools. At other times, Mr. Thirkell states that he met them in the bush, and in no case had he any cause to fear.... He has met the chief, who would walk up and put his hand on the horse's neck, talk as well as he could, and be quite friendly.'"

1: Roth--52 [2]
116, 431, 609

(No date) 1890

Tasmanians

"Their apparent want of curiosity seemed to arouse the astonishment of many of the early explorers and settlers. Anderson remarks (Cook's Third Voy. Bk. I. ch. vi.): 'They received every present we made them without the least appearance of satisfaction,' while Marion's historian reports (pp. 28-29): 'We endeavoured to gain their goodwill by giving them little presents: they rejected with disdain all that we offered them, even iron, looking-glasses, handkerchiefs, and pieces of cloth. We showed them the fowls and ducks which had been brought from the vessel, in order to made them understand that we desired to purchase of them. They took these animals, which they showed they did not know, and threw them angrily away.'"

1: Roth--52-53 (No date) 1890 Tasmanians
116, 609

"Bass narrates the following incident: -- 'In their [his and his companions] way up, a human voice saluted them from the hills; on which they landed, carrying with them one of several swans, which they had just shot. Having nearly reached the summit, two females ... suddenly appeared at some little distance before them, snatched up each a small basket, and scampered off. A man then presented himself, and suffered them to approach him without any sgins of fear or mistrust. He received the swan joyfully, seeming to esteem it a treasure. With some difficulty they made him comprehend their wish to see his place of residence. He pointed over the hills, and proceeded onwards; but his pace was slow and wandering, and he often stopped under pretence of having lost the track; which led them to suspect that his only aim was to amuse and tire them out. Fearing, therefore, to lose the remaining part of the flood tide, [53] ... they parted from him in great friendship... He was a man of middle age, with a countenance more expressive of benignity and intelligence than of that ferocity or stupidity which generally characterized the other natives... No part of their dress attracted his attention, except the red silk handkerchiefs round their necks. Their firearms were to him objects neither of curiosity nor of fear... His frank and open deportment led them to form a favourable opinion of the disposition of the inhabitants' (Collins, ch. xvi. pp. 187-188)...."

1: Roth--53　　(No date) 1890　　Tasmanians
116, 201, 431, 609

"... Captain Bligh has the following account of their strange behaviour when he offered them articles which must have been unknown to them before: -- 'The natives not coming near us, I determined to go after them, and we set out, in a boat, towards Cape Frederick Henry.... I found landing impracticable, and therefore came to a grapnel, in hopes of their coming to us.... Soon after we heard their voices like the cackling of geese, and twenty persons came out of the wood, twelve of whom went round to some rocks when the boat could get nearer to the shore than we were. Those who remained behind were women. We approached within twenty yards of them, but there was no possibility of landing, and I could only throw to the shore, tied up in paper, the presents which I intended for them. I showed the different articles as I tied them up, but they would not untie the paper till I made an appearance of leaving them. Then they opened the parcels, and, as they took the articles out, placed them on their heads. On seeing this, I returned towards them, when they instantly put everything out of their hands, and would not appear to take notice of anything that we had given them. After throwing a few more beads and nails on shore, I made signs for them to go to the ship, and they, likewise, made signs for me to land, but as this could not be effected, I left them.... When they first came in sight, they made a prodigious chattering in their speech.... They spoke so quick, that I could not catch one single word they uttered' (pp. 50-51)."

1: Roth--53-54 (No date) 1890 Tasmanians
116, 201, 609, 183

"When Bunce first met them, they scarcely deigned to look at his party (p. 55). Backhouse's later experience at their settlement on Flinders Island throws a little light on their apparent apathy. He relates (p. 81): 'A considerable number of the aborigines were upon the beach when we landed, ... but they took no notice of us until requested to do so by W. J. Darling; they then shook hands with us very affably. It does not accord with their ideas of proper manners to appear to notice strangers, or to be surprised at any novelty. On learning that plenty of [54] provisions had arrived by the cutter, they shouted for joy. After sunset they had a corrobery or dance round a fire, which they kept up till after midnight, in testimony of their pleasure.' 'When Jumbo [a native woman] first came on board, she was shown a musical box, constructed like a musical snuff box. Having been brought up among Europeans, she did not feign inattention to novelties, as is common with her country people, but showed pleasure and astonishment in a remarkable degree' (ibid. p. 93)."

1: Roth--54 (No date) 1890 Tasmanians
116, 181

"'There is similar variety of talent, and of temper, among the Tasmanian aborigines, to what is to be found among other branches of the human family,' so says Backhouse (p. 174); while West (II. p. 89) describes the natives as variable from ignorance and distrust; probably from mental puerility: thus, their war whoop and defiance were soon succeeded by shouts of laughter.'"

1: Roth--54-55
116, 562, 593

(No date) 1890

Tasmanians

"...they did not treat their women well. La Billardière states (II. ch. x. p. 59), 'It gave us great pain to see these poor women condemned to such severe toil. We often entreated their husbands to at least take a share in their labour, but always in vain. They remained constantly near the fire, feasting on the best bits.' And Péron, describing a meeting with twenty female aborigines, says, 'They were nearly all covered with scars, the miserable results of the bad treatment of their [55] brutal husbands.' These women accompanied him to his boat, being heavily laden with fish, and here they found their husbands. The women appeared dismayed; 'their fierce husbands looked at them with anger and fury, which did not tend to reassure them. After having deposited the results of their fishing at the feet of these men, who immediately divided it up without giving them any, they proceeded to group themselves behind their husbands' (ch. xii. pp. 252-256)."

1: Roth--55
116, 562, 831

(No date) 1890

Tasmanians

"La Billardière mentions an incident which may tend to show that the women were chaste: 'Two of the young girls followed the different windings of the shore without mistrust, at a distance from the other natives, with three of our sailors, when these took the opportunity to treat them with a degree of freedom, which was received in a very different manner from which they had hoped. The young women immediately fled to the rocks most advanced in the sea, and appeared ready to leap into it and swim away if our men had followed them. They presently repaired to the place where we were assembled with the other savages; but it seems they did not disclose this adventure, for the most perfect harmony continued to prevail between us' (II. ch. x. p. 51). Bass thought the men jealous of their women. He mentions encountering a native Tasmanian whose two women, on Bass's approach, ran away, and who, on being requested to show them his hut, assented, but led the way to it with so many stoppages, that they, fearing to lose the tide, parted from him, and returned to their boat. 'The most probable reason of his unwillingness to be their guide seemed his not having a male companion near him; and his fearing that if he took them to his women, their charms might induce them to run off with them, a jealousy very common with the natives of the continent' (ch. xvi. p. 187)."

1: Roth--55-56 (No date) 1890 Tasmanians
116, 548, 609, 831

"... when the aggressiveness of the natives was making the life of the settlers fearfully unsecure, Mr. Brodribb said, 'Fourteen years ago there was a constant communication between the stock-keepers and the female natives, but that did not excite ill-blood in the males; the men would offer to give up their wives for bread; but did not feel indignant at the intercourse they permitted.' But here again the evidence is contradictory. Mr. Robert Thirkell 'found them a peaceful and inoffensive race of people... He never considered it necessary to carry firearms to protect himself against them... Mr. Thirkell considered any injury sustained by the white people was entirely occasioned by their own ill-usage of the females.' The Hon. C. Meredith did not agree with the [56] idea: 'Among the blacks there was no such feeling as jealousy, and it was notorious to the early settlers that the blacks were in the habit of forcing their gins to visit the whites in order to obtain what they could from them' (Papers, etc. Roy. Soc. Tas. Aug. 1873)."

1: Roth--56
116, 548

(No date) 1890

Tasmanians

"...Calder (Journ. p. 10) says, 'The natural propensity of the domesticated black females to be with their own people, operated on them, and they became the instructors, in mischief at least, of the wild natives, and, strangely enough, were foremost in every aggression on the whites, by whom, with hardly an exception, they had been treated with unvarying kindness.' Accepting this statement as correct, there can only be two reasons for such conduct on the part of the women, either they had not been treated well by the whites or they wished to gain favour with their own men, who were jealous at their freedom with the white men."

1: Roth--56-57 (No date) 1890 Tasmanians-1
116, 578, 855, 836

"The following instance of maternal devotion given by Jeffreys supports our views of the case: 'Those [women] who have united themselves to our sailors have manifested a faithful and affectionate attachment, and are extremely jealous of a rival. This may be partially occasioned by their great dread of being abandoned by the sailors to the mercy of their native tribes, who never fail, on such occasions, to treat them with extreme severity. In some instances, their children, the offspring of their illicit intercourse with Europeans, are forcibly taken from them and thrown into the fire, where they are destroyed. An instance of this kind, in which, however, the child was saved by the affection and courage of its parent, happened within the author's knowledge. One of these women, who had been for many years attached to a sailor, one evening wandered from her sealing party with a young child at her breast, and accidentally falling in with a band of natives, was immediately attacked, her infant was snatched from her, and thrown into a large fire; this treatment inspired the woman with the most desperate courage: she rushed with the rapidity of lightning through the horde of barbarians, and in an instant plucked her child from the devouring element, and ran off with it into the woods, whither she was followed by the savages; but she contrived, aided by the shades of night, to conceal herself and her scorched infant behind the thick trunk of a fallen tree. Considerable search was made for her by the men, but finding it useless, they returned to their fire,

1: Roth--56-57 (No date) 1890 Tasmaniana-2
116, 578, 855, 836

round which they lay down and went to sleep. The poor woman, observing this, quietly left her hiding-place, and before morning reached the town of Launceston, a distance of about ten miles, where she once more found a [57] comfortable home at the residence of a gentleman of that place. The poor mother suffered greatly, as well from fatigue as from the fire through which she had rushed to save her infant, and the child itself was so much burnt, that an inflammation taking place, it shortly after departed this life' (Jeffreys, pp. 118-124)."

1: Roth--57 (No date) 1890 Tasmanians-1
116, 609

"Rossel, referring to the difficulties his party (same as La Billardière's) had with the natives, says (I. ch. iv. p. 76): 'The apparent simplicity and gentleness of the inhabitants of Van Diemen's Land, seen at Adventure Bay by Capt. Cook, and Oyster Bay by Capt. Cox, seem irreconcilable with the hostile behaviour of the natives witnessed by the French vessels. Perhaps the superiority of the European arms, which were unknown to them before the arrival of the French, of which they made trial on the unfortunate occasion when they were obliged to be used, has simply rendered them more cautious and timid; which seems to indicate the necessity to be constantly on one's guard, and to keep them in check by fear.' But natives were very friendly to this party at first, and La Billardière describes an interview in the following words: 'One of them had the generosity to give me a few small shells of the whelk kind, strung like a necklace. This ornament was the only one he possessed, and he wore it round his head. We were quitting this peaceable party with regret, when we saw the men and four of the youths separating from the rest, in order to accompany us. One of the most robust presently went into the wood, whence he returned almost instantly, holding in his hand two long spears. As he came near, he made signs to us, that we might be under no apprehensions; on the contrary, it appeared as if he were desirous of protecting us with his arms. No doubt they had left their weapons in the woods when they came to meet us in the morning, that they might give us no alarm' (II. ch. x. pp. 33, 34, 40); and later on (II. ch. x. p. 42) he

1: Roth--57
116, 609

(No date) 1890

Tasmanians-2

continues: 'The attentions lavished on us by these savages astonished us. If our path were interrupted by heaps of dry branches, some of them walked before and removed them to either side: they even broke off such as stretched across our way from the trees which had fallen down. We could not walk on the dry grass without slipping every moment; but these good savages, to prevent our falling, took hold of us by the arm, and thus supported us. They continued to bestow on us these marks of kindness: nay, they frequently stationed themselves, one on each side, to support us the better.'"

1: Roth--57-58 (No date) 1890 Tasmanians-1
116, 609, 721

"Péron, who was the next explorer, did not, however, find them [58] so amiable. While the surprise of one of the women on seeing a sailor take off his fur glove caused the party to laugh heartily, a native stole a bottle of arrack. 'As this contained a large portion of our drink, we were obliged to make him return it, at which he seemed to feel some resentment, for he was not slow in departing with his family, in spite of all I could do to retain him longer' (ch. xii. p. 224). The probable result of this little contretemps is described by him thus (pp. 235-236): 'On my return I found that the little yawl of the "Géographe" having gone to fish on Bruny Island, the aborigines had appeared in large numbers; that, loaded with presents by our companions, they had passed the greater part of the day amongst them; that M. Maurouard, one of our midshipmen, had proposed to one amongst them who appeared the most robust, to wrestle with him, and that the Van Diemen's Lander had accepted the challenge; was several times thrown by the French middy, and obliged to acknowledge his inferiority; that from that moment until their departure several hours had elapsed, without any signs being shown that the confidence and friendship of the aborigines had been weakened or altered, and that, loaded with presents by our friends, even at the moment when the latter were re-embarking, it was impossible to conceive the slightest suspicion of their intentions, when, all of a sudden, a long spear, thrown from behind some neighbouring rocks, struck M. Maurouard in the shoulder; that this rude weapon had been thrown with such force, that, after slipping along the whole

1: Roth--57-58 (No date) 1890 Tasmanians-2
116, 609, 721

surface of the shoulder-blade, it opened a passage through the flesh of the shoulder and of the neck. The crew of the yawl, indignant at this perfidious cowardice and savageness, had wished to pursue the savages in vengeance, but they had already disappeared among the rocks and brushwood.'"

1: Roth--58-60 (No date) 1890 Tasmanians-1
116, 431, 609, 674

"...Péron's party were much troubled with the thefts committed by the natives. In describing an interview with fourteen savages, he says (ch. xiii. p. 279): 'M. Rouget, to whom we had confided the musket, placed it by his side, keeping it, however, well in view, for fear that some aboriginal would snatch it up and flee with it into the forest; a sort of conduct, with which, with other objects, we had had some experience of in the Channel [D'Entrecasteaux].' We may here mention in parenthesis that there are very few cases of theft brought against the aborigines, as Davies says: 'They do not appear given to pilfering, although instances have occurred.' From this time forth all friendly intercourse between the natives and the Frenchmen was at an end, [59] for, after describing a long, and so far very friendly interview, with fourteen male aborigines, Péron narrates how the sight of a little boat belonging to his [Péron's] vessels, cruising off the shore, threw them into a state of angry terror, in which he had the greatest difficulty to pacify them and to induce them to lay aside their arms. 'Gradually they appeared to become bolder, they spoke among themselves in an excited way; when they looked at us, their expression was gloomier and more savage than it had previously been; they appeared to meditate some violence, but the musket of M. Rouget seemed to restrain them, whether from curiosity or treachery, they worried him every minute to begin shooting the birds in the neighbouring trees, but we judged our position too critical to comply with their request. Their audacity grew with their defiance. One of them wanted my

1: Roth--58-60 (No date) 1890 Tasmanians-2
116, 431, 609, 674

waistcoat, the bright colours of which had attracted his attention. He had already several times demanded it of me, but I had so positively refused that I did not think he would return to the charge. However, one minute, when I was not paying attention, he seized hold of me by the waistcoat and pointed his spear at me, brandishing it furiously. I pretended to take his threats as a joke, but seizing the point of the lance, turned it aside, and showing him M. Rouget, who had just aimed at him, I said this single word in his language mata (dead); he understood me, and deposited his weapon with the same indifference as if no hostile demonstration against me had escaped him. I had hardly escaped this danger, when I found myself threatened, if not perilously, at least as disagreeably. One of the large gold earrings which I wore excited the desires of another savage, who, without saying anything, slid behind me, cunningly slipped his finger through the ring, and tugged so hard that he would undoubtedly have torn my ear had not the clasp given way. It must be remembered that all these men had been loaded with presents by us; that we had given them mirrors, knives, coloured glass beads, pearls, handkerchiefs, snuff boxes, etc.; that I had stripped myself of nearly all the buttons on my coat, which, being gilt copper, had seemed specially valuable to them on account of their brightness. Further,, it must be recollected that we had lent ourselves to all their desires and caprices, without asking anything in return for our presents, and then one can judge how unjust and treacherous their conduct towards us was. I can, indeed, positively assert, that, but for M. Rouget and his scarecrow, M. Petit and I should have fallen victims to these fierce men. I must frankly declare that their actions were of such a [60] treacherous and savage nature as quite to shock both myself and my companions; and remembering what had happened to several of our companions in the channel, we came to the conclusion that it was necessary to appear among these people with the means to restrain their ill will or to repulse their attacks. Before leaving, I thought it advisable to bestow upon them fresh evidences of our goodwill: hence I approached the old man, took him affectionately by the hand, gave him a glass bottle, a knife, two gilt buttons, a white handkerchief, etc. The old man seemed the more pleased with these last gifts from the fact of our being about to leave him; he smiled with a contented air, mixed, however, still with something uneasy and savage. Meanwhile M. Petit, who wished to possess a spear, had bought one for a mirror. I myself desired to have a club, and I had already procured one, when the savages, thinking better of it, suddenly seized their weapons afresh, and uttering loud cries all together, they menaced us in such a threatening manner, that M. Rouget, in order to restrain them, was obliged to shout loudly, at the same time taking aim at the one who had shown himself the most furious against me. After this last show of violence there was not a moment to lose in regaining the shore; but fearing that these savages would overwhelm us with stones or spears during our retreat, as they had done

1: Roth--58-60 (No date) 1890 Tasmanians-4
116, 431, 609, 674

already several times in the channel, we decided to retire very slowly, M. Petit and I walking in front, while M. Rouget followed behind with his musket. These precautions were successful, and we regained the boat without accident. I have thought it proper to give the principal details of this long and perilous interview in order to enable the reader to rightly judge of the extent of the difficulties which arise when travellers communicate with savage races, and how impossible it is to triumph over their natural ferocity and their prejudices against us' (ch. xiii. pp. 283-287)."

1: Roth--60-61 (No date) 1890 Tasmanians-1
116, 177, 721

"During the war of extermination a good deal of evidence was collected regarding the attitude of the aborigines towards the white settlers, and it is not astonishing to find that, with a few exceptions, the Tasmanians are condemned as treacherous, aggressive, ungrateful and cruel. The following extracts confirm this statement: 'We are undoubtedly the first aggressors, and the desperate characters amongst the prisoner population, who have, from time to time, absconded into the woods, have no doubt committed the greatest outrages upon the natives, and these ignorant beings, incapable of discrimination, are now filled with [61] enmity and revenge against the whole body of white inhabitants (Colonel Governor Arthur, Colonies and Slaves, Van Diemen's Land, p. 5). Another account says: 'Even the inhabitants of the settled districts were insecure at their farms and homesteads, attacks having recently been made upon them, and unoffending and defenceless women and children having fallen victims to the cruelties of those wretched people. In the atrocities recently committed by the natives, it was most painful to find they had, in several instances, manifested a desire to kill and destroy the white inhabitants whenever they had dared to attack them, and not for the purpose of plundering for food or property' (Minutes Executive Council, Colonies and Slaves, Van Diemen's Land, p. 10). The lawless convicts...and the sealers...have, from the earliest period, acted with the greatest inhumanity towards the black natives, particularly in seizing their women...; and these outrages have, it is evident, first excited, what they were naturally calculated to produce in the minds of savages, the strongest feelings of hatred and revenge. On the

1: Roth--60-61 (No date) 1890 Tasmanians-2
116, 177, 721

other hand, it is equally apparent that the aboriginal natives of this colony are, and ever have been, a most treacherous race; that the kindness and humanity which they have always experienced from the free settlers had not tended to civilize them in any degree, nor has it induced them to forbear from the most wanton and unprovoked acts of barbarity, when a fair opportunity presented itself of indulging their disposition to maim or destroy the white inhabitants.' (Arthur, pp. 15-16)."

1: Roth--61-62 (No date) 1890 Tasmanians-1
116, 721, 609

"In a Government Notice, mention is made of the 'series of outrages' perpetrated by the aborigines, and the 'wanton barbarity in which they have indulged by the commission of murder in return for kindness in numerous instances shown to them by the settlers and their servants' (Colonies and Slaves, Van Diemen's Land, p. 20). 'It is evident from the hostile spirit of the natives, and from the cunning which seems common to all savages, that they are not to be approached, even with a view to reconciliation, without some personal danger' (Burnet, p. 34). 'They [the natives] were sacrificed in many instances to momentary caprice or anger,...and they sustained the most unjustifiable treatment in defending themselves against outrages which it was not to be expected that any race of men should submit to without resistance, or endure without imbibing a spirit of hatred and revenge.... It is the opinion of the best-informed persons... that the former [the natives tribes] are seldom the assailants: and that when they are, they acted under [62] the impression of recent injuries done to some of them by white people.... The Committee... are, however, not prepared to say that the description given by Lieutenant-Governor Sorell of the passive and inoffensive character of the aborigines, unless when previously attacked, is entirely supported by the evidence before them... It is manifestly shown, that an intercourse with them on the part of insulated or unprotected individuals or families has never been perfectly secure. Although they might receive with apparent favour and confidence such persons as landed, from time to time, on various parts of the coast, or fell in with them in other remote situations, yet no sooner was

1: Roth--61-62 (No date) 1890 Tasmanians-2
116, 721, 609

the store of presents exhausted, or the interview from other causes concluded, than there was a risk of the natives making an attack on those very persons from whom they had the instant before been receiving acts of kindness, and against whom they had up to that moment suffered no indication of hostility to betray itself.... These acts of violence on the part of the natives are generally to be regarded, not as retaliating for any wrongs which they conceived themselves collectively or individually to have endured, but as proceeding from a wanton and savage spirit inherent in them, and impelling them to mischief and cruelty when it appeared probable that they might be perpetrated with impunity' (Rep. Aborig. Com. pp. 36, 38)."

1: Roth--62-63 (No date) 1890 Tasmanians
116, 181, 609

"'Natives in Van Diemen's Land are not so brave as those in New South Wales; they are more cruel and treacherous. If they were ever so well used, they would turn upon those that fed them; the women visit the stock-huts as spies, and then the men attack them' (Hobbs, p. 50). Evidence of Mr. Kelly: 'Has been a great deal among the natives; found they were generally met by them in a friendly manner, but upon leaving them they would attempt to spear them.
...They were always friendly at meeting, but treacherous at parting; noticed this whenever he met them... At Port Davey the natives enticed a boat to put in; received bread from the crew, and when it was departing, threw spears at it, and speared one man' (p. 51). 'The natives are grateful for kindness' (Bedford, p. 51). 'Mr. Brodribb was not inclined to think that the whites were the first aggressors, nor did he think that the intercourse between the native women and the whites caused any resentment in the minds of the native men' (p. 53). Evidence of the Rev. R. Knopweed: 'The first white man who was murdered by the natives was George Munday; he was out hunting; I believe at that time if any person had been surprised in the bush [63] unarmed, the natives would have murdered him. Munday had fed the man who speared him...; conceives this treacherous and ungrateful disposition prevailed amongst all the natives' (p. 53)."

I: Roth--63 (No date) 1890 Tasmanians
116, 181, 609

"A chief, with nine other men, having been induced to come to the house of Mr. Bateman, were treated by him 'with the utmost kindness, distributing to them clothing and food; they were placed under no restraint.... Mr. Bateman... was, with his family, most assiduous in cultivating the best understanding; but, after remaining with him eight or nine days, they silently withdrew in the dead of the night, robbing Mr. Bateman of everything they could lay their hands upon, and in their progress plundering every hut, and spearing every white man who had the misfortune to encounter them.... Eumarrah, the chief of the Stoney Creek Tribe, was captured two years ago; for some time after his capture he was narrowly watched, but by his apparently artless manner, and strong protestations of attachment, he was gradually confided in more and more.... I have... personally satisfied myself that he fully understood that the wishes of the Government were those of kindness and benevolence towards his race.... I entrusted him to conduct a party of natives, assuring him that they should be clothed, and fed, and protected; but to my disappointment and sincere regret, he availed himself of the first moment to abscond, and has, I fear, rejoined his tribe, with the most hostile intentions' (Arthur, pp. 58-59). 'The aboriginal natives of this island not only are without sense of the obligation of promises, but appear to be insensible to acts of kindness.' (Min. Ex. Council, p. 64)."

1: Roth--63-64 (No date) 1890 Tasmanians
116, 181, 721

"Melville says (p. 349): 'Some of the tribes were much more ferocious than others--the greater number were remarkably quiet and tractable,' and Lloyd: 'The men... were artful to a degree, and possessed of a most unamiable and morose expression of countenance' (p. 44). Holman (IV. ch. xii. pp. 404-405) states: 'An instance of humane consideration among them is, that, in the gratification of revenge for any injury they have received, they generally spare the children of those whom they have destined to be their victims;' but on p. 425 he gives an account of a murder by some aborigines, in which no such humane consideration was shown: 'A barbarous murder was perpetrated by them... which will serve to show the savage nature of their dispositions. A settler having left his hut to perform some work at a little distance, his wife took a walk into the garden with a child in her arms, when some natives, who no doubt had watched the departure of her [64] husband, rushed forward, and instantly despatched both her and her child with a shower of spears, after which they robbed the hut and made their escape.'"

1: Roth--64 (No date) 1890 Tasmanians
116, 181, 262, 201

"Mr. Leigh says, the aborigines 'are peaceable towards those who use them well, but revengeful of injuries' (III. p. 242), and West (II. p. 89): 'They were cruel in their resentment, but not prone to violence; . . . they were not ungrateful, especially for medical relief. . . . The English were seen by some friendly natives to draught the toad fish, which is poison, and by which several have perished; the natives, perceiving its preparation for food, endeavoured to show, by gestures, that it was not to be eaten, and exhibited its effects by the semblance of death.' La Billardière mentions the case of a native who expressed his gratitude for a cock given him by pointing to the bird on his shoulder (II. ch. x. p. 66)."

1: Roth--64 [2] (No date) 1890 Tasmanians

116, 181, 609

"The following three incidents related by Backhouse show that they had some sense of generosity for a foe, and of gratitude, even if not always exercised; 'We passed the remains of a hut that was burnt about two years ago, by the aborigines of the Ouse or Big River district. An old man named Clark lost his life in it; but a young woman escaped; she rushed from the fire and fell on her knees before the natives, one of whom extinguished the flames which had caught her clothes, and beckoned to her to go away. They killed a woman on the hill behind the hut (p. 30). Two white men. . . were lost in crossing a river on a raft, before the tide was out. When some of the native women saw them in danger, they swam to the raft, and begged the men to get upon their backs, and they would convey them to the shore; but the poor men refused, being overcome with fear. These kind-hearted women were greatly affected by this accident (p. 147). We visited Hugh Germain. . . . He came to Van Diemen's Land. . . at the first settlement of the colony, . . . [when] he says, he rarely carried a gun, though he often fell in with parties of the aborigines, in whom there was no harm' (p. 212)."

1: Roth--64-65 (No date) 1890 Tasmanians-1
116, 181, 609

"Dr. Ross found the natives very friendly; as he says: one day 'I was alarmed by the appearance of fires in three or four situations on the opposite side of the river, and soon after, a scattered crowd of about sixty aborigines walked up to my cottage. ...I did my best to conciliate my guests--I made them as welcome as possible.... After several fruitless attempts, I succeeded in making one, who, I afterwards found, was a chief among them, sensible of the loss I should sustain if the fire were to be allowed to approach my corn or my dwelling, for it was already on my side of the river, and spreading up the bank within a few yards. We were [65] doing our best to extinguish it,...but our efforts would have been in vain,....had not the whole tribe of blacks all at once come forward to assist me. Even some hours afterwards, when the flames again broke out in two or three places, they were on the alert in a moment and put them out. I mention this incident, as it was an act of friendship on their part, and shows, that where they have not been insulted, or had cause of revenge, and are able to discriminate their friends from their foes, they are not wanting in reciprocal offices of friendship and humanity. I am convinced that had I wished it, they would have stopped with me several days, and given me any other assistance I might stand in need of, as well as dividing with me the opossums and other game they had caught in the bush (Ross, pp. 145-146). On the day following this incident, when Dr. Ross was very anxious concerning a convict servant of his, named Cook, who had already robbed him several times, and at whose hands he feared further outrage, . . . these natives appeared again; and for once I felt a sort of security from having them beside me.' After describing their manner of cooking and eating a meal, he continues: 'Their natural politeness was constantly urging me to partake with them, and, not to disoblige them, both I and my child each took a leg of nicely cooked kangaroo-rat in our hands. . . . I had scarcely entered, when the report of a gun among the natives made me hasten back. . . . I learned that a person, whom from the description. . . I readily recognized to be Cook, had been seen by the dull light of the fire, standing among the trees a few yards behind. When he found himself discovered by the natives, he shouldered his musket and fired it off, pointed to the most crowded part, as they stood or laid round the fire. Happily, it was without effect. . . . I was now joined by two of my own servants, and we were all, to the number of about a dozen, in instant pursuit of the runaway. . . . The night, however, was very dark, . . . we were compelled, after running about a quarter of a mile, searching all about, to give up the pursuit. Whether it was from this little incident or not, I cannot say, but henceforth an uninterrupted understanding and reciprocity of good offices subsisted between me and these wandering, and, as they afterwards proved to be, most savage blacks. . . . They never committed the smallest trespass or annoyance on my farm, . . . and while the most dreadful outrages were committed by them all round, they never once attacked my farm or anything belonging to it' (ibid. pp. 153-155)."

1: Roth--65-66 (No date) 1890 Tasmanians
116

"...it is very clear that the originally the [66] aborigines were by no means hostile. Wentworth, in fact, lays the whole responsibility of the hostility between the blacks and whites on an unfortunate ~~occurrence which~~ occurred in 1803, about thirty years before the hostility reached its climax. (1)"

"1. See Chapter IV."

1: Roth--66
116, 231, 152

(No date) 1890

Tasmanians

"With regard to their treatment of animals, Davies says: 'They appeared much to enjoy the tortures of a wounded bird or beast, nor did I ever see them put such to death to relieve it from its misery;' and West (II. p. 89) makes a similar statement."

1: Roth--66 [2]
116, 771

(No date) 1890

Tasmanains

"As will be seen with regard to their religion and to a belief in a Supreme Being, authorities differ considerably. Widowson believed (p. 188) it to be 'generally supposed that they have not the slightest idea of a Supreme Being.' Breton (p. 349) says: 'They do not appear to have any rites or ceremonies, religious or otherwise.' On the other hand, most writers who touch on this subject agree in attributing some idea of religion to them."

1: Roth--66-67 (No date) 1890 Tasmanians-1
116, 776

"Mr. Leigh says (III. p. 243): 'Their notions of religion are very obscure. However, they believe in two spirits; one, who, they say, governs the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute everything good, and to the evil spirit everything hurtful. When any of the family are on a journey they are accustomed to sing to the good spirit for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety.' Speaking of the aborigines of both New South Wales and Tasmania, Henderson (Bk. II. p. 148) states: 'A common belief prevails in both countries regarding the existence of inferior spirits, who conceal themselves in the deep woody chasms, during the day; but who wander forth after dark, with power to injure or even to destroy. Their rude encampments are frequently alarmed by these unearthly visitors, whose fearful moanings are at one time borne on the midnight breeze, and at another, are heard mingling with the howling tempest.' Jeffreys is more positive as to their belief in a Godhead. His words are (p. 124): 'It is frequently happens, that the sealers... are compelled to leave their [native] women for several days together. On these occasions, these affectionate creatures have a kind of song, which they chant to their imaginary deity, of whom, however, they have but a very indistinct notion; [67] and who, they say, presides over the day, an evil spirit or demon making his appearance in the

1: Roth--66-67 (No date) 1890 Tasmanians-2
116, 776

night. This deity, whomsoever it is, they believe to be the giver of everything good, nor do they appear to acknowledge any more than one God.' But Lloyd, from their attitudes at their corroborries, was inclined to think that they considered the moon a deity (pp. 48-49): 'Amongst the neighbouring tribes of aborigines it was customary to meet at some time-honoured trysting-place at every full moon, a period regarded by them with the most profound reverence. Indeed, judging from their extraordinary gestures in the dance--the upturned eye and out-stretched arm, apparently in a supplicating spirit--I have been often disposed to conclude that the poor savages were invoking the mercy and protection of that planet as their guardian deity.'"

1: Roth--67-68 (No date) 1890 Tasmanians-1
116, 771

"Milligan gives us two versions of his experience regarding their religious beliefs. The one in the voyage of the Beacon (pp. 29-30) runs thus: 'They were polytheists; that is, they believed in guardian angels or spirits, and in a plurality of powerful but generally evil-disposed beings, inhabiting crevices and caverns of rocky mountains, and making temporary abode in hollow trees and solitary valleys; of these a few were supposed to be of great power, while to the majority were imputed much of the nature and attributes of the goblins and elves of our native land. The aborigines were extremely superstitious, believing most implicitly in the return of the spirits of their departed friends and relations to bless or injure them, as the case might be; and they often carried about with them one or other of the bones of the deceased as a charm against adversity.' The other account of Milligan, taken from Papers Roy. Soc. of V. D. Land for Jan. 1855, is as follows: 'Mr. Milligan said he had ascertained that the Tasmanian aborigines, previous to their intercourse with Europeans, distinctly entertained the idea of immortality as regarded the soul or spirit of man; their legends proved also their belief in a host of malevolent spirits and mischievous goblins, whose abodes were caverns and dark recesses of the dense forests, clefts in rocks on the mountain tops, etc.; and that they considered one or two spirits to be of omnipotent energy; but that they do not seem to have invested even these last with attributes of benevolence, although they reposed unqualified trust in

1: Roth--67-68 (No date) 1890 Tasmanians-2
116, 771

the tutelar agencies of the spirits of their departed friends and relations. To these guardian spirits they gave the generic name Warrawah, an aboriginal term, like the Latin word umbra, signi-[68]fying shade, shadow, ghost, or apparition.' Calder relates that on one occasion, 'while the natives were making the funeral pile, Robinson took occasion to extract from them what their ideas were of a future state, and where they thought the departed went to. They all answered, "Dreeny," that is, to England, saying, "Parleevar loggernu uenee toggerer Teeny Dreeny, mobberly Parleevar Dreeny" (native dead, fire; goes road England, plenty natives England). He tried to convince them that England was not the home of the departed, but did not argue them out of their belief. This simple reply shows that they quite believed in a life... after the destruction of the body at the funeral pile."

1: Roth--68 (No date) 1890 Tasmanians
116, 771, 821

"Robinson adds that they were fatalists, and also that they believed in the existence of both a good and evil spirit. The latter, he says, they called Raegoo wrapper, to whom they attributed all their afflictions. They used the same word to express thunder and lightning' (Journ. p. 18)."

1: Roth--68-69 (No date) 1890 Tasmanians-1
116, 771

"Davies (p. 417) thought it hard to believe that the natives have 'no idea of a future state, . . . and yet from every inquiry, both from themselves and from whites most conversant with them, I have never been able to ascertain that such belief exists. They believe in the existence of an evil spirit, called by some tribes Namma, who has the power by night; of him they are much afraid, and never will willingly go out in the dark. I never could make out that they believed in a good deity, for although they spoke of one, it struck me that it was what they had been told; they may, however, believe in one who has power by day. I have never been able to ascertain that they put either weapons or food in the tree with the dead.' But Davies' opinion that the natives did not believe in a future state is contradicted by several whom one should think would know. According to West (II. pp. 89-90): 'Their religious ideas were exceedingly meagre and uncertain. To Mr. Horton's inquiries, in 1821, they answered, "don't know," with broad grins. They appear to have had no religious rites, and few congenial ideas: they dreaded darkness and feared to wander from their fires; they recognized a malignant spirit, and attributed strong emotions to the devil [sic]. The feats imputed to his agency do not much differ from the sensations of night-mare. They believed him to be white--a notion, suggested by their national experience. They ascribed extraordinary convulsions to this malignant power, to his influence they traced madness. Lord Monboddo might have contrived their account

1: Roth--68-69
116, 771

(No date) 1890

Tasmanians-2

of the creation: they were formed with tails, and without knee-joints, by a benevolent being; another descended from [69] heaven, and compassionating the sufferers, cut off the tail, and with grease softened the knees. As to a future state, they expected to reappear on an island in the Straits, and to jump up white men. They anticipated in another life the full enjoyment of what they coveted in this. These scraps of theology...are of doubtful origin; nothing seems certain, except they dreaded mischief from demons of darkness. They had no idols.'"

1: Roth--69 (No date) 1890 Tasmanians
116, 771

"Backhouse, who may be considered, with Dove, as a person likely to have made good inquiries as to their beliefs, says (pp. 181-182): 'These people have received a few faint ideas of the existence and superintending providence of God; but they still attribute the strong emotions of their minds to the devil, who, they say, tells them this or that, and to whom they attribute the power of prophetic communication. It is not clear that by the devil they mean anything more than a spirit; but they say he lives in their breasts, on which account they shrink from having the breast touched. One of their names for a white man signifies a white devil or spirit; this has probably arisen from mistaking white men at first for spiritual beings. They have also some vague ideas of a future existence, as may be inferred from their remarks respecting the deceased woman on the Hunter Island. Theyalso say they suppose that when they die, they shall go to some of the islands in the Straits, and jump up white men: but the latter notion may be of modern date.'"

1: Roth--69 [2] (No date) 1890 Tasmanians
116, 771

"We give Dove's views in his own words (I. p. 253): 'The moral apprehensions which prevailed among them were peculiarly dark and meagre. It is remarkable that a persuasion of their being ushered by death into another and a happier state of existence was almost the only remnant [sic] of a primitive religion which maintained a firm abode in their minds. *As might be expected, however, their ideas of a life beyond the grave were entirely* of a sensual kind. To be enabled to pursue the chase with unwearied ardour and unfailing success, and to enjoy in vast abundance and with unsated appetite the pleasures which they courted on earth, were the chief elements which entered into their picture of an elysium. While there was no term in their native languages to designate the Creator of all things, they stood in awe of an imaginary spirit, who was disposed to annoy and hurt them. The appearance of this malignant demon, in some horrible form, was especially dreaded in the season of night. Two customs of a superstitious kind are still retained among them; neither, however, bearing the slightest reference even to low and misguided views of religious homage.'"

1: Roth--70 (No date) 1890 Tasmanians
116, 727, 789

"The following curious fact is extracted from West (p. 87): 'A gentleman, on guard during the black war, watched a small group in the gaol yard round their night fires. One of them raised his hands, and moved them slowly in a horizontal direction; and spreading, as if forming an imaginary fan or quarter circle: he turned his head from side to side, raising one eye to the sky, where an eagle hawk was soaring. The action was accompanied by words, repeated with unusual emotion; at length they all rose up together, and uttered loud cries. The whole action had the appearance of an incantation.'"

1: Roth--70-71 (No date) 1890 Tasmanians-1
116, 157, 592, 622

"According to Dove (I. p. 253): 'Instead of an elective or hereditary chiefaincy, the place of command was yielded up to the bully of the tribe.' This statement is confirmed by Backhouse (p. 105), who says: 'The chiefs among these tribes are merely heads of families of extraordinary prowess;' and also by Davies (p. 418), who tells us that, 'Each tribe, or portion of a tribe, is under a chief, who does not appear to be hereditary, but to obtain his rank from his daring in war.' Breton (p. 349) and Dixon (p. 22) both state that each tribe had its own chief or leader; but it is evident that their position can have had but little, if any, dignity or authority attached to it, for La Billardière observes (II. p. 61): that 'during the whole time we spent with them, nothing appeared to indicate that they had any chiefs. Each family... seemed to us to live in perfect independence.' Péron authoritatively remarks (p. 448), that 'the aborigines were without any chiefs, properly so called, without laws, or any form of regular government.' We have, on the other hand, the opinion of Lieut. Jeffreys, who considered the statement that the Tasmanians were without any chiefs to be an erroneous one; and thought they had persons to whom they paid a kind of homage and obedience. He quotes (pp. 130-131), in support of this view, the following incident: 'Some time ago a number of bushrangers took it into their heads to run away with a Government boat; being driven on shore, ... they soon fell in with a number of natives. A person of the name of Howe had the command of the bushrangers; and one of the natives, perceiving by his gestures, and [71] the conduct of the rest of the men, that Howe maintained a sort of authority over his fellows, stepped forward a little from his companions, and showed a disposition to have some personal intercourse with him, refusing at the same time to hold any conversation with the others ...Howe ordered his men to go and drag the boat up.... The native, seeing this, beckoned to his men also to go and assist Howe's men, ... but held Howe himself by the collar, intimating that they should neither of them suffer their dignity to be lessoned by themselves rendering the men any assistance in so servile a piece of labour. This anecdote sufficiently proves that the native tribes of Van Diemen's Land do, in fact, observe a degree of obedience to those whom they consider to be their chiefs or heads.'"

1: Roth--71 (No date) 1890 Tasmanians
~~116~~, 592, 622

"West observes (p. 81) that their chief were merely heads of families, ... and were thought to possess very trifling and uncertain control. He adds: 'Little is known of their policy, and probably there was but little to be known:' while Robinson, the special friend of the aborigines, was only 'of the opinion that they were divided into various tribes under chiefs occupying particular districts' (Colonies and Slaves, p. 10); but he has left us no further definite information as to the amount of authority and influence possessed by these leaders. This, apparently probable, entire absence of any form of government among the Tasmanian tribes increased the difficulties attending upon the establishment of friendly relations between them and the English, to no inconsiderable degree; thus in the Minutes of the Executive Council, p. 11, we find it stated that, 'The independence of the several tribes one of another would make a separate communication with each necessary.... And, after all, ... so totally do they appear to be without government amongst themselves, that the Council much doubt if any reliance could be placed upon any negotiation which might be entered into with those who appear to be their chiefs, or with any tribe collectively.' And again, on p. 64, this same difficulty is referred to in similar terms, making it evident that these so-called 'chiefs' possessed but the minimum amount of recognized authority among the tribes to which they belonged."

1: Roth--71-72
116, 423, 361

(No date) 1890

Tasmanians

"We have no direct evidence to show that they were ever in the habit of meeting in council, to discuss matters concerning the tribes. The boundaries of various hunting-grounds belonging to each tribe were respected, and, as we shall see, (1) trespass was equal to a declaration of war; [72] but being an entirely nomadic race, 'they had no permanent villages, and, accordingly, no individual property in land' (West, p. 20)."

"1. See Chapter on War."

1: Roth--72 (No date) 1890 Tasmanians
116, 578

"The settlement of personal quarrels was effected by a primitive, but striking, description of duel. 'If an offence be committed against the tribe, the delinquent has to stand while a certain number of spears are, at the same time, thrown at him; these, from the unerring aim with which they are thrown, he can seldom altogether avoid; although from the quickness of his sight, he will frequently escape unhurt; he moves not from his place, avoiding the spears merely by the contortions of his body. (Davies). 'The Tasmanians varied this form of punishment by another; which closely resembled that of the pillory,' Davies (ibid.) informing us, that their custom was, 'to place the offender upon the low branch of a tree, point at and jeer at him.' Beyond this, however, we know nothing concerning either the nature of the offences, considered as such by the aborigines, or of the punishments which they inflicted for the same."

1: Roth--72-73 (No date) 1890 Tasmanians-1
116, 576, 201, 832

"No very striking or remarkable customs appear to have prevailed among the Tasmanians. We are told by Péron (p. 221), that kissing and embracing were seemingly unknown to them as salutations, for having thus saluted one of the natives, Péron adds: 'From the air of indifference with which he received this proof of our interest, it was easy to judge it had no meaning for him;' while in another place (p. 282) he says: 'I must not omit to mention an interesting discovery I then made [in an interview with fourteen aborigines]; it was, that they had no idea of the action of embracing.' He then proceeds to describe how he endeavoured to make them understand by practical demonstrations, but that their only response was Nidego (I do not know), leading him to believe that the custom of embracing was unknown to these people. He adds: 'I must, however, guard myself from stating this to be a positive fact, only adding here that I have never seen a savage, either in Van Diemen's Land or New Holland, embrace one of their own, or one of the opposite sex.' According to La Billardière (II. p. 33), the action of hand-shaking was not unfamiliar to them, judging from the following incident which he has recorded. A party of natives having been met with, 'I hesitated not,' he says, 'to go up to the oldest, who accepted... a piece of biscuit.... I then held out my hand to him as a sign [73] of friendship, and had the pleasure to perceive, that he comprehended my meaning very well: he gave me his, inclining himself a little, and raising at the same time his left foot, which he carried backward in proportion as he bent his body forward.' The

1: Roth--72-73 (No date) 1890 Tasmanians-2
116, 576, 201, 832

indifference, and possibly dislike, of the Tasmanians, to kissing, is amusingly illustrated in the following anecdote narrated by West (p. 89): 'A little boy, captured by a surveyor in 1828, . . . on entering a room where a young lady was seated, was told to kiss her; after long hesitation, he went up to her, laid his fingers gently on her cheek, then kissed them, and ran out!' While they appear to have been demonstrative in their reception of friends, strangers were treated with indifference."

1: Roth--73 (No date) 1890 Tasmanians
116, 576

"Backhouse (p. 81) says: 'A considerable number of the aborigines were upon the beach when we landed. . . but they took no notice of us until requested to do so by W. J. Darling; they then shook hands with us very affably. It does not accord with their ideas of proper manners to appear to notice strangers, or be surprised at any novelty.' On a subsequent occasion, however, Backhouse (p. 180) tells us, that 'On approaching this place, we were discovered by some women. . . they now recognized us as old acquaintances, and gave us a clamorous greeting. . . with such a noise as, had we not known that it was the expression of friendship on the part of the people, would have been truly appalling.' Péron also describes a friendly greeting on the part of some aborigines whom he had previously met. He states (pp. 225-226) that: 'As soon as they saw us they raised great shouts of joy, and doubled their pace in order to rejoin us. . . The old man taking M. Freycinet, made the sign for us to follow, and conducted us to the miserable cabin we had just left. The fire was lighted in an instant; and after having repeated several times médi, médi (sit down), which we did, the savages squatted on their heels,' etc., etc."

1: Roth--73-74 (No date) 1890 Tasmanians
116, 758, 181

"The Tasmanians, like some other savage races, were in the habit of abandoning the sick and infirm; Widowson informing us (p. 191), that 'those who are aged or diseased, are left in hollow trees, or under the ledges of rocks, to pine and die. Backhouse confirms this (p. 84), and further tells us that, 'when any of these people fall sick in their native state, so as to be unable to accompany the others in their daily removals, they are furnished with...food...and a bundle of the leaves of Mesembryanthemum equilaterale, ... which the natives use as a purgative; and they are left to perish, unless they recover in time to follow the others.' This custom was but the necessary result of their wandering life; for as [74] West points out (p. 90), 'their tribes could neither convey them, nor wait for their recovery.' He adds, that 'this custom was modified by circumstances, and sometimes by the relatives of the sufferer.'"

1: Roth--74
116, 784

(No date) 1890

Tasmanians

"We know of three forms of taboo, as practised among the Tasmanian aborigines. These were the absolute exclusion from conversation of the names of all deceased, or even absent, relatives and friends; the avoidance of their burial-places; and abstinence from certain kinds of food, such as the wallaby and scaled fish."

1: Roth--74-75 (No date) 1890 Tasmanians-1
116, 554, 784

"Milligan (Papers, Roy. Soc. Tas. III. p. 281) says: 'It was a settled custom in every tribe, upon the death of any individual, most scrupulously to abstain ever after from mentioning the name of the deceased--a rule, the infraction of which would, they considered, be followed by some dire calamities: they therefore used great circumlocution in referring to a dead person, so as to avoid pronunciation of the name--if, for instance, William and Mary, man and wife, were both deceased, and Lucy, the deceased sister of William, had been married to Isaac, also dead, whose son Jemmy still survived, and they wished to speak of Mary, they would say, "The wife of the brother of Jemmy's father's wife," and so on.' Calder (Journ.) observes that 'they never spoke of the dead, nor ever again mentioned their names.' Braim likewise states (II. p. 267), 'Nothing could offend an aborigine so much as to speak of, or inquire about, his dead friends or relations.' We have further the testimony of Dove (I. pp. 253-254), who, after referring to this curious 'fear of pronouncing the name by which a deceased friend was known, as if his shade might be thus offended,' goes on to say: 'Nothing is more offensive to them than a departure from the rule which they have prescribed to themselves on this point, by the white people with whom they may be drawn into converse. To introduce, for any purpose whatever, the name of any one of their deceased relatives, calls up at once a frown of horror and indignation.' It would appear from the following incident, recorded by Backhouse (p. 93), that this strange avoidance of the pronunciation of names extended

1: Roth--74-75 (No date) 1890 Tasmanians-2
116, 554, 784

to those of the living absent, as well as the dead; for he tells us that, 'When on the island one of the women threw some sticks at J. Thornloe, on his mentioning her son, who is at school at Newtown. The mention of an absent relative is considered offensive by them, and especially if deceased.'. What particular fear or superstition was involved in this practice we have no evidence to show."

1 Roth--75
116, 769

(No date) 1890

Tasmanians

"With regard to their dread of passing by burial-places, we have it on the authority of Braim (II. p. 267) that: 'Whenever they approached places where any of their countrymen had been deposited, they would on all future occasions avoid coming near such spots, and would rather go miles round than pass close to them.'"

1: Roth--75 [2]
116, 262, 771

(No date) 1890

Tasmanians

"Concerning their rejection of certain kinds of food, Davies (p. 414) states, that 'Some tribes, or portions of tribes, will not eat the female wallaby, others will not eat the male: to what superstition this is attributable, I am ignorant. Others will not eat scaled fish; and it appeared to me, when at Flinders Island, that the western natives would not eat the smooth-shelled haliotis, though the easterns did.' Backhouse (p. 171) also informs us that some of the natives only eat the male wallaby, others only the female; and adds: 'We were unable to learn the reason of this; but they so strictly adhere to the practice, that, it is said, hunger will not drive them to deviate from it.' We further learn from Calder (Journ. 1873) that no fish, except shell-fish, 'would any native of Tasmania ever touch; whether it was from natural aversion or superstition, in not known; but scale-fish of any kind' was an abomination to the entire race. This taboo of male or female wallaby, as the case may be, may probably be akin to simialr taboo practised by totemistic uncivilized races only. With regard to the Tasmanians, we do not appear to have any indications of totemism."

1: Roth--75-76 (No date) 1890 Tasmanians
116, 164, 304, 757

"According to Calder, Robinson says: '... The savage of Tasmania was more than ordinarily liable to attacks (of epidemic disease), which ... he knew no remedy for, and sought only to relieve his pain by ... the excessive laceration of his body with flint, or glass if he could get it, which, by producing weakness, made death only the more speedy and certain. I quite believe that the original cause of their decay lay in their own imprudence generating fatal catarrhal complaints, from which ... by proper remedial measures, resorted to early, (they) would have recovered. These imprudences were ... practised only by a few tribes inhabiting the settled districts, but the consequences, which are epidemic, infected all before long' (Journ. p. 15). Robinson also relates of a sick woman who was afflicted, according [76] to her husband, with sick head, breast, belly. On each of these parts incisions had been made with a piece of glass bottle. The forehead was much lacerated, the blood streaming down her face. Her whole frame was wasted; she had a ghastly appearance' (Calder, Journ. p. 16)."

1: Roth--76 (No date) 1890 Tasmanians
116, 304, 164, 752

"La Billardière remarks (II. ch. x. p. 57): 'One of the savages has several marks of very recent burns on his head. Perhaps they employ the actual cautery in many diseases.' Holman says much the same (IV. ch. xii. p. 405): 'Bleeding by scarification is a mode of treatment in general use among them, in cases of sickness.' West records (II. p. 90) that 'they suffered from several diseases which were often fatal. Rheumatism and inflammation were cured by incisions; the loathsome eruption, called the native leprosy, they relieved by wallowing in ashes: the catarrh was very destructive, in certain seasons .... Their surgery was simple: they cut gashes with crystal.' Dove's (pp. 252-3) evidence is similar. Backhouse, noticing that the inhabitants of the west coast did not mark their bodies with the same regularity as those on the east, considered that the scars upon those on the west coast appeared to have proceeded from irregular surgical cuts, and were principally upon the chest' (p. 105)."

1: Roth--76-77 (No date) 1890 Tasmanians
116, 752, 778

"They treated a snake bite by boring the wound with a charred peg: stuffed it with fur, and then singed off the surplus to the level of the skin' (West, II. p. 90). 'The aborigines... often carried about with them one or other of the bones of the deceased [friend or relation] as a charm against adversity. Bones of the leg, arm, foot, and hand, the lower jaw, and even the skull, have in this way, and for this purpose, been found suspended round the necks of individuals amongst them' (Milligan, Beacon, p. 30). 'The aborigines use charms, and they wear the dead bones of their friends slung round their necks as such. Those that I have seen have been most commonly the jaw-bone, or the bone of the thigh; as also the skulls of children, the latter wrapped up in a skin. These bones are worn by people in perfect health, most probably as mementos of deceased relations; but if so, they lend them to others of their own tribe when ill, who wear them as charms round their necks' (Davies, p. 416-417). Dove also refers (pp. 252-253) to their 'anxiety to possess themselves of a bone from the skull or the arms of their deceased relatives, which, sewed up in a piece of skin, they wear round their necks, confessedly as a charm against sickness or premature death.' Barnard Davis says these charms were suspended by 'fine native cords' (Osteology, p. 9). Backhouse, [77] while considering them worn as tokens of affection, also found them used as charms, for he relates: 'A man who had a headache to-day had three leg bones fixed on his head, in the form of a triangle, for a charm' (ch. vii. p. 84)."

1: Roth--77 (No date) 1890 Tasmanians
116, 778

"... Brough Smyth (II. pp. 398-399) has the following statment: 'It is said that they carried sacred stones, with which they could cause diseases among their enemies, and cure those that afflicted their friends; and that they had the same belief in the evils that could be worked by any one who might possess himself of a portion of their hair,' but we have been unable to trace his authority for this statement."

1: Roth--77 [2] (No date) 1890 Tasmanians
116, 758

"When any of these people fall sick, in their native state, so as to be unable to accompany the others in their daily removals, they are furnished with a supply of such food as the party happens to have and a bundle of the leaves of Mesembryanthemum equilaterale-- a plant know in the colony by the name of Pig-faces, --which the natives use as purgative, and they are left to perish, unless they recover in time to follow the others' (Backhouse, p. 84). 'When a woman was taken in labour, the tribe did not wait for her, but she was left behind with another woman, and afterwards followed as she best could' (Davies, p. 412)."

1: Roth--77 [3] (No date) 1890 Tasmanians
116, 758

"The office of watching over the sick and dying was left to the women (Dove, p. 252). According to Dove (p. 252): 'No one presumed to be more qualified than another to suggest or administer a cure,' but West says (II. p. 90), 'There were some who practised more than others, and therefore called docters by the English.'"

8

1: Roth--77-78 (No date) 1890 Tasmanians
116, 164, 755

"From Backhouse we have the following accounts: 'An eruptive disease prevailed among the aborigines at this period: it was attended with fever for about four days, and was supposed to have arisen from feeding too freely on young mutton-birds. One of the men suffering under it, and covered with sores as large as a shilling, lay by a fire, and was literally wallowing in ashes, having covered himself with them from head to foot. This, we were informed, was one of their common remedies' (p. 90). He also mentions (p. 103) meeting a woman who was the last of the tribe, and 'on inquiring what killed them all, an aged man, one of their doctors, replied, "The devil." I desired to know how he managed. The woman began to cough violently, to show me how they were affected. The old doctor is affected with fits of spasmodic contraction of the muscles of one breast, which he attributes, as they do all other diseases, to the devil; and he is cunning enough to avail himself of the singular effect produced upon him by this malady, to impose upon his country people, under the idea of [78] Satanic inspiration. The doctor had his instruments lying by him, consisting of pieces of broken glass; with these he cuts deep gashes in any part affected with pain.' And Backhouse ends up this subject with: 'Lately one of the women died. The men formed a pile of logs, and at sunset, placed the body of the woman upon it. They then placed their sick people around it, and at a short distance. On A. Cottrell inquiring the reason of this, they told him that the dead woman would come in the night and take the devil out of them' (p. 105)."

1: Roth--79
116, 411, 721

(No date) 1890

Tasmanians

"It is very remarkable that the Tasmanians, who developed in their last struggle for life and liberty such remarkable warlike powers, should originally have been armed only with the very crudest weapons. We are distinctly told that these people had neither throwing-sticks (wommeras) nor boomerangs (Jeffreys, p. 126; Breton, p. 355; Davies, p. 419; Wentworth, p. 115). According to Marion du Fresne (p. 28): 'The men were all armed with pointed sticks, and some stones which appeared to us to have cutting edges, similar to the iron one of hatchets,' while Calder (Journ. p. 21) says: 'When his [the Tasmanian's] other weapons failed him, he fought with stones, and even with these was a very formidable opponent.' One authority (Meredith, Papers Roy. Soc. Tasm. Aug. 1873) says they had no shields. But Mr. Thirkell (ibid.) says, "They used a shield made of a piece of flat wood.' Their weapons were thus limited to the spear and the waddy."

1: Roth--79-80 (No date) 1890 Tasmanians
116, 411

"La Billardière (I. ch. v. p. 233) speaks of javelins sixteen or eighteen feet in length, and says of them (II. ch. x. p. 25), 'This weapon was no more than a very straight long stick, which they had not taken the pains to smooth, but which was pointed at one end.' Melville describes the spear as 'a straight stick, varying in length from five to eight feet, usually made of curri-john, or the tea tree, with the bark scraped off and pointed at the thickest end' (p. 347) Widowson (p. 190) describes it as 'about twelve feet long, and as thick as the little finger of a man: the tea tree supplies them with this matchless weapon; they harden one end, which is very sharply pointed, by burning and filing it with a flint prepared for the purpose.'

Fourneaux (Cook, Second Voy. Bk. I. ch. vii.) thought the spear was made sharp by means of a shell or stone. Mortimer (p. 20) says, 'Their only weapon seems to be a rude spear, or lance, which is cut or scraped to a point at one end, but Calder (Journ. p. 21) says, 'The spear was pointed at both ends, and ten feet long [80] or more.' Henderson describes the weapon as follows (Bk. II. pp. 150-151): 'Their principal weapon is the spear, which is commonly six feet in length, and about the thickness of a man's finger. Straight boughs of several descriptions of shrubs are selected for the purpose of preparing them; and these, after being dried to hardness over a fire and carefully pointed, require but little strength in order to inflict a very severe wound.'"

1: Roth--80 (No date) 1890 Tasmanians-1
116, 411

"According to Davies (p. 419) the spear was made of the wood of leptospermum or melaleuca, hard heavy woods. In the Report Roy. Soc. Van Diemen's Land for 1852, p. 325, there is the following statement: 'Mr. Milligan presented a waddie and six hunting spears of the aborigines of Tasmania, measuring between ten and fifteen feet in length, and made of a tall straight-grained Leptospermum, (1)"tea tree, "of the colony.'Backhouse states (p. 172): 'In dressing their spears they [the aborigines] use a sharp flint of knife; in using the latter for this purpose, they hold it by the end of the bland. They straighten their spears till they balance as accurately as a well-prepared fishing rod, performing this operation with their teeth.' James Scott (Papers Roy. Soc. Tasm. July, 1873) also says: 'The ends of the spears were hardened by being a short time in the fire.' Mr. Thirkell speaks of the spears being jagged at the sharp end (Papers Roy. Soc. Tasm. Aug. 1873), and in reference to this statement we find (ibid.), 'In the eastern districts, with which Mr. Meredith was familiar, the blacks never jagged their spears, nor did they make use of a shield. The jagged spears and shields would therefore appear to have been used more particularly by the northern tribes, which were specially referred to by Mr. Thirkell.' The only reference to a poisoned spear is by Melville (p. 109), who, in the course of a fight, refers to a heavy barbed spear thirteen feet in length, fatally poisoned by plunging it into some decomposed carcase.' Calder (Journ.) quotes the following from an official

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"1. Bunce says (pp. 23-24) it was L. lanigerum."

1: Roth--80 (No date) 1890 Tasmanians-2
116, 411

letter from Mr. W. B. Walker: 'At their places of rendezvous, the natives keep a large stock of spears and waddies. The spears are carefully tied to straight trees with their points at some distance from the ground.'"

1: Roth--80-81 (No date) 1890 Tasmanians
116, 411

"Their other weapon, 'the waddy, was a short piece of wood, reduced and notched towards the grasp and slightly rounded at the point' (West, p. 84). Henderson speaks of it as about two feet long and 'which they are in the habit of employing for the purpose of despatching a wounded victim' (Bk. II. p. 151). [81] Thirkell says it is 'about two feet six inches long,' while Backhouse speaks of it (p. 90) as a short 'stick about an inch in thickness, brought suddenly to a conical point at each end and at one end a little roughened, to keep it from slipping out of the hand. This, they throw with a rotatory motion and with great precision.' 'The waddy was made of the leptospermum and melaleuca, the hard, heavy woods used for making spears' (Davies, p. 419); and, according to Hull (Proc. Roy. Soc. Van Diemen's Land, vol. i. p. 156), 'The young wood of Pittosporum bicolor was formerly in high estimation among the aborigines of Tasmania, on account of its combined qualities of density, hardness, and tenacity, as the most suitable material of which to make their warlike implement the waddie.' Bligh (p. 51) speaks of the natives being armed with a 'a small stick, two or three feet long,' which was probably a waddy. Breton (p. 356), Melville (p. 348), and the Van Diemen's Land Annual, 1834 (p. 78) also mention the waddy."

1: Roth--81-82 (No date) 1890 Tasmanians-1
116, 411

"According to Mortimer (p. 20), who met some natives on an expedition, 'Mr. Cox made signs to one of them to throw his spear, which he did, to a considerable distance, and with a good deal of force; but I cannot conceive them to be a dangerous weapon.' But, as we shall see, Mortimer is the only writer who doubted the effectiveness of the Tasmanians' weapons, although Wentworth does say of their spears (p. 116): 'In using them they grasp the centre; but they neither throw them so far nor so dexterously as the natives of the parent colony' [New South Wales]. Mr. Prinsep in her letters has the following statement (p. 80): 'You will not wonder at our anxiety to avoid a rencontre with them and their formidable spears; a weapon they wield with deadly effect. We had seen six or seven kept as prisoners in Hobarton... They threw the spear for our amusement. This is merely a slender stick, none or ten feet long, sharpened at the heaviest end; they poise it for a few seconds in the hand, till it almost spins, by which means the spear flies with great velocity to the distance of sixty yards, and with unerring aim.' Dixon (II. p. 23) speaks of the personal agility and dexterity of the natives in wielding their weapons; and Jeffrey says (p. 126): 'They discharge the spear itself from their hands and are excellent marksmen.' Regarding the distance to which they could throw their lances, Lloyd says (p. 45): 'Forty yards was the extreme range of correct aim, with either spear or waddie, by the blacks of Tasmania.' Breton (p. 353) says: 'That they [82]throw the spear by the hand alone, and yet will strike a small object at a

1: Roth--81-82 (No date) 1890 Tasmanians-2
116, 411

distance of from forty to fifty yards,' and of the waddy, it is 'a formidable instrument, as it is sent with almost unerring aim, and with such force that any person struck by it would receive a dangerous contusion or even a severe wound. It can be thrown with ease forty yards, and in its progress through the air goes horizontally, describing the same kind of circular motion that the boomerang does, with the like whirring noise.'"

1: Roth--82
116, 411, 726

(No date) 1890

Tasmanians

"Of the spear Calder says (Journ. p. 21): It 'was thrown from the hand only, with great force and precision, having a range of, I believe, about sixty or seventy yards,' and of the waddy, 'It was held by the thinner end and was used either as a club or missle. Used for the latter purpose, it was hurled with awful force and certain aim.' According to the anonymous author in the Van Diemen's Annual (1834, p. 78): 'They are so extremely dexterous in the use of the spear, as seldom to miss a mark, even at a considerable distance; and in managing their waddies also, they display great skill and prowess,' while Melville (pp. 347-9) speaks as follows: 'They were extremely dexterous in the use of the spear; in throwing these to a considerable distance, or in using them when spearing fish in the water, they seldom missed the object aimed at,' and of their waddies: 'These they would throw with considerable force and extraordinary dexterity.' 'In throwing the spear they are very expert' (Widowson, p. 190). 'A shower of their spears, which they send through the air with a quivering motion, would be terribly destructive' (Backhouse, p. 172)."

1: Roth--82 [2] (No date) 1890 Tasmanians
116, 411, 726

"Mr. Meredith, in describing the murder of one of his father's stockmen, named Gay, by the blacks, says: 'About four hundred yards from the hut was a creek, in which the body of Gay was found, covered over with sticks; on being drawn out, many spear wounds were discovered, and one spear remained in one of the feet, having been driven through his thick boot-sole into the foot; but for this one spear, he might probably have escaped, being a very swift runner, and this fatal weapon must have struck him when flying at full speed from his murderers' (Home in Tasmania, p. 204). Ross mentions (p. 151), that on one occasion one of the stock-keepers was pursued by a party of natives, who 'struck him as he ran with five or six spears,' three of which 'had struck him in the back,' and 'one especially had penetrated his loins several inches.'"

1: Roth--82-83 (No date) 1890 Tasmanians
116, 411

"When Peletega, a chief, was confined in Hobart Town Gaol, in the year 1830, 'he took up an old broom stick, whilst standing at a distance of about twelve yards, threw it [83] in the manner of casting a spear, right through a small hole, although the aperture was scarcely half an inch larger than the stick that passed through it. At another time, taking up a small bit of lath, which some gentlemen trying to throw could not cast half the distance, he struck it directly through and through the middle of a hat, set up thirty yards off' (Parker, p. 34)."

1: Roth--83 (No date) 1890 Tasmanians
116, 619, 721

"Of their inter-tribal wars, and the causes thereof, we have necessarily only the mearest accounts. The Van Diemen's Land Annual (1834, p. 80) says: 'They were perpetually engaged in conflicts between rival tribes, and we are told that these were frequently attended by fatal issues.... Some of these tribes are infinitely more savage... than others, and more skilled in the arts of war,' and Milligan (Beacon, p. 26), 'The numerous tribes of which the population of the island consisted were constantly at war with one another.' Davis reports similarly (p. 419): 'Each tribe occupied certain tracts of country, but they were constantly invading and at war with each other.' But of course they were not always at war with each other, as Kelly's statement proves, 'The natives far to the southward and westward take no part with the natives in the interior; those on the northern and eastern coasts do not take part with the tribes in the interior' (Kelly, p. 51). According to G. Robertson (ibid. pp. 47-48), the Oyster Bay mob were exterminated by the Port Dalrymple natives. The Oyster Bay and Big River tribes were hostile to the northern natives' (ibid). Of the cause of these wars we have not far to look, the chief cause being probably the pressing presence of the Colonists,..."

1: Roth--83 [2]
116, 177, 619, 721

(No date) 1890

Tasmanians

"... Melville (p. 349) states: 'Ever after the arrival of the English, they were at war with each other--tribe against tribe; and this was owing to their having been forced to trespass on each other's hunting-grounds, being driven from their own by the white population.' West, the historian, also ascribes the inter-tribal wars to this cause (II. p. 85). 'The wars among them latterly, provoked by driving one tribe on the boundaries of another, were not infrequent; as everywhere, women were the cause and object of strife .... Those [tribes] on the east of the Launceston Road were confederate. Towards the last, the Oyster Bay tribe committed their children to the care of the Big River tribe, many of whom had been slain by the Western tribes, as well as by the English.'"

1: Roth--83-84 (No date) 1890 Tasmanians
116, 619, 721

"Calder, who has gone through Robinson's voluminous reports, speaking of their internecine wars, says (Journ. pp. 24-25): 'Animosities ran high amongst them, and their quarrels never died out except with the extinction of their enemies. They made [84] long marches to surprise them; and to come on them unperceived, if possible, was their constant object. But it was most difficult to approach them thus, the greatest circumspection being necessary, for such was their vigilance, that it was rare to catch them off their guard.... There seems to have been an hereditary feud between the men of the east and the west, and whenever their captor, Robinson, met them, they were either on the march to meet their ancient enemies, or were returning from a victory; for I do not recollect a single instance in which they ever acknowledged defeat. Their march was described to me as a very regular one, and that they stepped pretty well together, singing or shouting some war-chant, and rattling their spears as they went along, striking the ground with great force with the foot every third or fourth step. The look of each was determined and ferocious beyond expression,' and on p. 27: 'The Big River and Oyster Bay tribes and the Stoney Creek tribe were the most ferocious and predatory of all the natives.'"

1: Roth--84
116, 578, 411

(No date) 1890

Tasmanians

"'If any quarrel took place among the men of the same tribe, it was the waddy that decided their affairs of honour' (Melville, p. 349). 'When they meet with the intention of fighting, it is the custom for one to receive a blow on the cranium, and then to return the blow on that of his adversary' (Breton, p. 355). 'When they fight among themselves, the chief weapon is the waddy, which they flourish in the air for some time, with boisterous threats and gestures, and then fall to in good earnest. . . . Their skulls are thicker [sic] than those of Europeans. They had need be so, to receive the blows that are inflicted on these occasions, as they sometimes appear heavy enough to fell an ox [sic]' (Van Diemen's Land Annual, 1834, p. 78)."

1: Roth--84-85 (No date) 1890 Tasmanians-1
116, 177, 721, 609

"The first Tasmanian blood spilled by Europeans occurred during Marion du Fresne's exploring visit. His party had landed and established friendly relations with the natives. But 'when M. Marion landed, a savage detached himself from the troop, and came to present him. . . with a fire brand to light a little pile. The captain, thinking it was a ceremony necessary to show that he came with peaceful intentions, did not hesitate to set fire to the pile; but it soon appeared to be quite the contrary, and, that accepting the brand signified the accepting of a challenge, or declaration of war. As soon as the pile was lighted, the savages retired precipitately on to a hill, from which they threw a shower of stones, wounding M. Marion and another officer with him. . . . Everybody re-embarked. . . . The savages conveyed their women [85] and children into the woods, and followed the boats along the shore. When we wished to land, they opposed our doing so. One of them uttered a fearful cry, and immediately the whole troop discharged their pointed sticks, by which a black servant was wounded in the leg. The wound was not a great one, and the rapidity with which it healed proved that these javelins of wood were not poisoned. We replied to their shower of spears by firing, which wounded several and killed one. They fled into the woods, howling fearfully, carrying with them those who, being wounded, were unable to follow' (Marion, pp. 29-31). The next party to come to blows with them was Péron's party, and on this occasion also the encounter seems

1: Roth--84-85 (No date) 1890 Tasmanians-2
116, 177, 721, 609

to have been caused by a misunderstanding. He relates that, on one occasion, when they had unwittingly given offence to a large body of aborigines by one of their number being wrestled with and overthrown by a middy named Maurouard, as they were in the act of re-embarking, 'all of a sudden a long spear, thrown from behind some neighbouring rocks, struck M. Maurouard in the shoulder; this rude weapon had been thrown with such force that, after slipping along the whole surface of the shoulder-blade, it opened a passage through the flesh of the shoulder and the neck. The crew. . . wished to pursue the savages in vengeance, but they had already disappeared among the rocks and brushwood. . . . A few days afterwards, in another part of the channel [D'Entrecasteaux], there was a fresh attack, in which the savages rained a storm of pebbles down upon us; fortunately no one was hit' (Péron, ch. xii. p. 236). Another time he states: 'A short time after our return, the Commander himself came back from a short excursion which he had gone to make on the mainland [Tasmania] with Captain Hamelin, MM. Lechenault and Petit. These gentlemen had again encountered the aborigines, and the interview had again terminated in a violent attack on the part of the latter."

1: Roth--85-86 (No date) 1890 Tasmanians-1
116, 609, 431

"The fact was, M. Petit, having sketched several of the savages, the party was preparing to return to the ship, when one of them [savages] threw himself upon the artist in order to take from him the drawings he had just made; upon his trying to defend himself, the savage became furious and took up a log, with which he would have killed our weak companion, if the others had not run to his rescue. Far, however, from seeking to revenge such audacity, they were pleased to shower new presents upon the aggressor, in the hope, no doubt, of calming his fury by such generous conduct, and to gain the goodwill also of his fellow-countrymen; but hardly had these [86] savage men seen our party occupied in re-embarking, than they re-entered the forest, and a moment afterwards there came a shower of stones, one of which struck the Commander in the back, causing a large and painful contusion. Our comrades, in spite of this treachery, did not wish to cease being magnanimous. It was in vain that the savages exposed themselves to their shots, by provoking them from the top of the bank they had just quitted; vainly they brandished their spears and multiplied their threatening gestures; not a single shot was fired at them. "These last hostilities," says our botanist, M. Leschenault, "were committed by the aborigines without our having given them the slightest provocation; on the contrary, we had loaded them with presents and kindnesses, and nothing in our conduct could have offended them." ... The morning after the attack I have just spoken of, Captain

1: Roth--85-86 (No date) 1890 Tasmanians-2
116, 609, 431

Hamelin started in his yawl to reconnoitre the bank, and approached sufficiently near to observe what was going on. It seemed that the event of the previous day had made the savages uneasy, or that they intended to attack us should we descend on their shores; for the Captain saw thirty-six men marching along the shore, in squads of five or six individuals, one in each group of which carried a bundle of spears; and at the head of this little army a man, with a flaming brand in his hand, set fire at intervals to the brushwood which covered the ground. Did this precaution seem necessary to them for observing us from a distance, or to take away from us the means of hiding ourselves and surprising them? ' (Ch. xii. pp. 237-239)"

1: Roth--86-87 (No date) 1890 Tasmanians-1
116, 609

"'M. Freycinet and I landed to engage in some intercourse with the natives. Their ways on this cape seemed to be even wilder than those in the Channel. . .; it was impossible to get near them; at sight of us they all fled into the forest. . . . Having crossed the little bay, . . . we saw a sight similar to that of which I have spoken at our entry into the north-east port. Black clouds of smoke rose on all sides; the forest was everywhere on fire; the wild inhabitants of the region appeared to wish to drive us from their shores at this coast. They had retired on to a high mountain, which itself looked like an enormous pyramid of flame and smoke; from this they made their shouts heard, and the assembly of individuals seemed numerous. . . . As we approached the top of the mountain, the shouts redoubled, and we soon expected to be under the necessity of sustaining or repelling an attack. All of a sudden the cries ceased. We arrived, and saw with surprise that the aborigines had fled, abandoning their miserable huts. After having collected several weapons which they had forgotten, we followed this route for some time. . . without meeting a single one of the aborigines' (Péron, ch. xii. pp. 244-246). Again, during another excursion, 'We were about to land in order to pass the night, when we perceived a mob of 25 or 30 savages, who, armed with long spears, advanced towards us with loud shouts. . . . We should have been obliged, with such hosts, to pass the night under arms; we resolved, therefore, to go further up the bay, being convinced the savages would not follow us. In reality, they continued their route to the west, and soon disappeared' (Péron, ch. xiii. p. 277). But on the last occasion of meeting an armed party at Oyster Bay, Péron's company landed and found fourteen savages collected around a large fire, and who received him with friendship. 'They were armed for the most part with long spears; the others had clubs in their hands; these they deposited by their side' (ch. xiii. p. 278)."

1: Roth--87
116, 609

(No date) 1890

Tasmanians

"After these accounts of Marion and Péron, and allowing on the other hand for the fact that Cook's party had none but friendly intercourse with them, it sounds strange to read as follows in Wentworth (pp. 116-117): 'They have seldom or never been known to act on the offensive, except when they have met some of their persecutors singly. Two persons armed with muskets may traverse the island from one end to the other in the most perfect safety.' However this might have been, perhaps, after all, the real cause of the later hostility of the aborigines was due to the unfortunate encounter on the 3rd May, 1804, when about five hundred blacks, 'supposed to have belonged to the Oyster Bay tribe, gathered on the hills which overlooked the camp.... The convicts and soldiers were drawn up to oppose them. A discharge of firearms threw them into momentary panic, but they soon re-united. A second, of ball cartridge, brought down many; the rest fled in terror, and were pursued.... William White, who saw them earliest, and gave notice of their approach, declared they then exhibited no hostility. They came down in a semicircle, carrying waddies, but not spears; a flock of kangaroos hemmed in between them. The women and children attended them. They came singing, and bearing branches of trees' (West, II. p. 6). From what we know regarding their disposal of the women and children when hostilely inclined, it is safe to say that this party of aborigines was approaching with friendly intentions."

"The following account by Calder, compiled from the sources already mentioned, gives the best conception of the [88] methods and tactics adopted by the aborigines in their final struggle with the Europeans. This account appears in the Journ. Anth. Inst. 1873, pp. 7-11, and we supplement it by important extracts from other sources. 'Tribal dissensions, causing mutual destruction (for such were their jealousies and hatreds, that they fought one another all the time they were thrashing the whites), contributed to their decrease in some degree.... Beyond all doubt, they [the settlers] were no match for the blacks in bush-fighting, either in defensive or offensive operations.... If it had been possible to bring the savage into fair and open fighting with something like equal numbers', this would have been reversed. But the black assailant was far too acute and crafty an enemy to be betrayed into this style of contest, and never fought till he knew he had his opponents at a disadvantage to themselves. He waited and watched for his opportunity for hours, and often for days, and when the proper moment arrived, he attacked the solitary hut of the stock-keeper, or the hapless traveller whom he met in the bush, with irresistable numbers, taking life generally singly, but often; the largest number I read of his destroying on one occasion being four persons. In these assaults on the dwellings of his enemy he contrived his attacks so cleverly as to insure success at least five times in six, and if forced to abandon his enterprise, his retreat, with few exceptions, was a bloodless one. The natives so managed their advance on the point of attack as not to be seen until they were almost close to the dwelling of their victim. They distinguished between a house and a hut, and seldom approached the former.... They never attacked except in parties of twenty, fifty, a hundred, or even greater numbers. Their mode of assaulting a dwelling when there were several inmates at home, which they knew by previous watching, was to divide into small gangs of five, ten, or more, each concealing itself,... their approach being so quiet as to create no suspicion of their presence, to which the woody and uneven nature of the country is eminently favourable. Then one of these parties, which was prepared for instant retreat, made its presence known, either by setting fire to some shed or bush fence, or by sending a flight of spears in at the window, shouting their well-known war-whoop at the same time. This never failed of bringing out the occupants, who, seeing the authors of the outrage, now at a safe distance, but in an attitude of defiance, incautiously pursued them.... The blacks then retreated just as quickly as the others advanced, keeping out of gunshot, and [89] defying them, generally in good English, to come on.... Having decoyed their pursuers to a safe distance into the woods, and generally with rising ground between them and the hut, the others sprang from their cover, and rushing into the place, plundered it of its contents, often finishing their work by burning it to its foundations; first, however, killing or leaving for dead, any unfortunate persons--mostly a mother and her children--who

1: Roth--87-89 (No date) 1890 Tasmanians-3
116, 609, 619, 726

chanced to be left behind. They then fled with their booty, reuniting with the decoy party at some distant point. In their first systematized assaults... their principal object was murder, but in later times, plunder.... They took everything that was useful, and often what was of no use at all to them,...such, for example, as clocks, workboxes, etc .... But provisions of all sorts, and, above all, blankets, firearms, and ammunition, were the articles they prized most; of which latter they eventually surrendered many stand to the Government, pistols, muskets, fowling-pieces, powder and ball, all perfectly clean and dry, and in excellen order. Of these latter it was found that they knew not only the use, but were also practised in using them; but there is no instance of their bringing them into the field, though they afterwards assured Mr. Robinson that they meant to have done so, but to the last they seem to have preferred their own arms in both fight and chase--namely, the spear and waddy.... Notwithstanding the ancient customs of the blacks, not to permit the women to take any part in active war, these individuals could not be restrained from joining in and sometimes leading the attack. One of these persons, ... a woman of one of the East Coast tribes, ... planned and executed nearly every outrage that was committed in the districts bordering on the north and northwestern coast. In the days of their decay, she collected the poor remnants of several tribes into one hostile band, of whom she was the leader and chieftainess.'"

1: Roth--89-90 • (No date) 1890 Tasmanians
116, 726

"On p. 20, ibid., Calder continues: 'They never permitted their wives or children to accompany them in their war expeditions, either against the whites or enemies of their own race, but left them in places of security or concealment,' and on pp. 21-22, ibid.: 'The Tasmanian aboriginal, in advancing on an unsuspecting victim whom he meant to kill treacherously, approached apparently quite unarmed, with his hands clasped, and resting on the top of his head, a favourite posture of the black, and with no appearance of a hostile intention. But all the time he was dragging a spear behind him, held between his toes, in a manner that must have taken long to acquire. Then, by a motion as unexpected as it was rapid, it was transferred to the hand, and the victim pierced before he could lift a hand or stir a step.'"

1: Roth--90 (No date) 1890 Tasmanians
116, 726

"Regarding these surprise tactics, in a long account of the hostilities carried on between the natives and a man named Thomas Tucker, Calder (Wars, pp. 99-100) narrates the following: 'The Cape Portland tribe were still here, though not close to the harbour. But as day advanced some indications of their approach, which no European would observe, reached the ears of the black woman [an ally with Tucker]; but she said nothing...... The land, all along the north-eastern shores, is very open, so that with the commonest vigilance there was no danger of any sudden surprise. All at once, however, the woman started and whispered to Tucker, "Here are the black fellows," pointing at them at the same time. He looked round just in time to see the head of one of them peering at them over a low rise, which was withdrawn directly, and not a vestige of the hundreds who were creeping stealthily on them, to surround them, was to be seen. Our natives managed their attacking movements with uncommon skill, and hundreds are the instances of their surrounding dwellings, in perfect swarms, without their exciting the smallest suspicion of their being at hand. No more subtle race could be than the Tasmanian savages.'"

1: Roth--90 [2] (No date) 1890 Tasmanians
116, 726

"'In several instances, the lives of white people were saved by the native women, who would often steal away from the tribe to give notice of an intended attack. On one occasion, one of our boat's crew had landed for the night on the shore of Great Swan Port, made their preparations for supper, and lighted a fire, when two native women came stealthily to them, warning them to hurry away, as the tribe was hidden behind the nearest bank, only waiting till the moon rose to make a descent upon them. Accordingly, the men hastily gathered up their paraphernalia, and decamped to their boat, but had scarcely pushed out into deep water before they saw the enemy come stealing down, one black figure after another gliding past their fire, evidently with the intention of surrounding them' (Meredith, p. 201)."

1: Roth--90-91 (No date) 1890 Tasmanians-1
116, 726

"Laplace's accounts run to the same tune: 'When the dwelling which they desire to ransack appears to them too large, or too well guarded to be attacked by the ordinary means, that is, by surprise, or violent force favoured by the darkness, then they employ a patience and a cunning truly diabolical. . . . The farmer, in spite of his restless vigilance, often passes close to [91] the trunks of trees without perceiving the savages, who now, drawn back against the branches blackened by the flames, or now, imitating by their attitude and perfect immobility those which the axe has cut off, await, often during whole days, the moment when he sets out, with all his convicts, to work in the fields. Hardly has he gone away, before they surround his farm, massacre his wife and children without pity, and have already conveyed their booty far away, when the flames, rushing above the buildings, foretell to the unfortunate colonist the extent of his misfortune. The aborigines do not wait always to shed the blood of Europeans till a project for ravaging some house has brought them together. Often one among them approaches inhabited places alone, glides along the palisades protecting the houses, till just by the lower room where the family of the proprietor is assembled. In an instant, his body is pierced by a spear, and his wife, as well as the child which she held to her breast, fell also, stricken dead by an invisible hand. The bloodthirsty savage, having satisfied his cruelty, disappears into the woods, and rejoins his tribe.... A convict, employed in guarding flocks, whose barbarity the natives had experienced more than once, was traversing the forest with a companion. He encountered a native, who, hidden behind the trees, threw a spear at him, missed him, and took to flight. The convict, exasperated, pursued and overtook him, and, after an obstinate struggle the Van Diemen's Lander, his head fractured by the blows of the club, was left for dead upon the ground; but hardly had the victor taken a few steps, before his victim raised himself, armed himself with a new spear, pierced with it the heart of his enemy, and disappeared into the thickest part of the wood' (Laplace, III. ch. xviii. pp. 197-199). 'The blacks, when they came in secret to attack a hut, always did so by ambuscade, watching whole days and nights together for an opportunity to pounce upon their prey. And even should they approach openly, with a hostile intention, they still did so under the cloak of friendship, coming up from different sides, and dragging their long spears, held between their toes, unperceived, through the grass, so as to have those deadly weapons ready at a moment's warning to dart upon their victim' (Ross, p. 87)."

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1: Roth--91-92 (No date) 1890 Tasmanians
116, 726

"In the case of the massacre of the Hooper family: 'A black woman some time after told the whole of their plans and schemes to achieve this terrible murder: she said that a party of them had for three days kept watch unseen on one of the rocky hills close to [92] the cottage, intending to wait there until Hooper went out to work without his gun.... One unhappy day he *did* go out without it, and instantly the descent was made and the massacre effected with the terrible success they anticipated' (Meredith, ch. xii. p. 212)."

1: Roth--92 (No date) 1890 Tasmanians-1
116, 726

"The first white man who was murdered by the natives was George Munday: 'The native had a spear concealed and held by his toes, and, as Munday turned from him, he caught up his spear and threw it at him' (Knopwood, p. 53; Parker, p. 28). This cunning is well summed up in Colonel Arthur's Despatch (Colonies and Slaves, p. 61): 'Although their [the natives] natural timidity still prevents them from openly attacking even two armed persons, however great their number; yet they will, with a patience quite inexhaustible, watch a cottage or a field for days together, until the unsuspecting inhabitants afford some opening, of which the savages instantly avail themselves, and suddenly spear to death the defenceless victims of their indiscriminate vengeance.... Two Europeans who will face them will drive fifty savages before them, but still they return and watch until their unerring spears can bring some victim to the ground,' and further, in Minutes Exec. Council (ibid. p. 63): 'The Council cannot but remember the repeated proofs it has had before it of the skill with which the natives have availed themselves of the facilities presented to them ... to make their hostile approaches unperceived, of their patience in watching for days the habitation of those whom they design to attack, and of the frightful celerity with which they avail themselves of any unguarded moment to fall upon the inmates and put them to a cruel death; nor can it forget those instances in which they have effected their purpose by means of the most consummate and deliberate treachery, by sending some of their people, sometimes women, sometimes unarmed men, who have

1: Roth--92
116, 726

(No date) 1890

Tasmanians-2

approached huts with apparently the most friendly disposition, and have succeeded in engaging the attention of the inmates, or in alluring some of them to a distance, and thus enabling their armed confederates to fall suddenly upon their unsuspecting victims and destroy them.' 'The facility and rapidity with which they moved to some secret hiding-place, after committing any atrocity, rendered pursuit in most instances fruitless' (Memorandum, *ibid*. p. 72)."

1: Roth--92-93 | (No date) 1890 | Tasmanians
116, 726

"Against this, what may be called the silent system of attack, there are a few records of a party of natives declaring open hostility. In narrating one of his pursuits of the hostile aborigines, Robinson says: '"The wild natives had assembled on the opposite [93] bank of the river. Here they continued to exhibit the most violent gestures, and were exceedingly boisterous in their declamations, threatening to cross the river and massacre us." Robinson also learned that it was their intention to have killed the whole of the party except the women. But for himself was reserved a special fate, namely, the mutilation and burning of his body, "and my ashes," he says, "made into Ray-dee or Num-re-mur-he-kee," i. e. amulets to be worn by the natives' (Calder, Wars, p. 70). The natives invariably run away if one man be shot; an instance of this happened at the Coal River; the body was left, but a wounded man was taken away (Hobbs, p. 50). In their mode of warfare, 'Parties in pursuit can only come upon them in the morning by watching their smokes; they leave their women and children behind them, when they go upon their plundering excursions; they are more shy and difficult to come up with than the kangaroo' (Hobbs, p. 50)."

1: Roth--93--94 (No date) 1890 Tasmanians-1
116, 726

"On one occasion Robertson was within four miles of them for four days near the Blue Hills; they beat round and round him like a hare; he had natives with him, who had been captured, to trace them, and whom he could trust. In July he was upon the track of from 100 to 200 natives at the Blue Hills; he supposed there were two tribes, one party going towards Oyster Bay, the other towards the westward; the party he followed to the westward suddenly disappeared, and he did not know by what means they hid their tracks. He continues: 'They cannot be surrounded by several parties coming upon them; they have no rendezvous except where game is plentiful; they go over the whole island; they always keep regular sentries, and pass over the most dangerous grounds, and by the brinks of the most dangerous precipices; they leave their women and children behind them, and send out parties to commit depredations;. . . the natives do not move by night; they are afraid of the moon' (p. 47). West, the historian, gives the following accounts of hostile encounters with the natives: 'In the estimation of Europeans their practice in war was savage or cowardly; "they do not, like an Englishman," complained a colonial writer, "give notice before they strike." The perfection of war, in their esteem, was ambush and surprise; but an intelligent observer sometimes saw considerable cleverness in their tactics. Mr. Franks was on horseback, driving cattle homeward; he saw eight blacks forming a line behind him, to prevent his retreat, each with an uplifted spear,

1: Roth--93-94 (No date) 1890 Tasmanians-2
116, 726

beside a bundle in the left hand. They then dropped on one knee, still holding the weapon in [94] menace; then they rose and rantowards him in exact order; while they distracted his attention by their evolutions, other blacks gathered from all quarters, and within thirty yards a savage stood with his spear quivering in the air. This weapon, ten feet long, penetrated the flap of the saddle, and the flesh of the horse four inches, which dropped on his hind quarters. The rider was in despair; but the spear fell, and the animal recovered his feet and fled. The servant, less fortunate than his master, was found some days after, slain. The attack was well planned, and exhibited all the elements of military science."

1: Roth--94 (No date) 1890 Tasmanians
116, 726

"A tribe, who attacked the premises of Mr. Jones, in 1819, at the Macquarie, were led by a chief six [sic] feet high; he carried one spear, of a peculiar form, and no other kind of weapon; this he did not use, but stood aloof from the rest, and issued his orders with great calmness, which were implicitly obeyed. They formed themselves into a half moon ring, and attacked the English with great vigour. The chief was shot; they were struck with dismay, and endeavoured to make him stand; "they made a frightful noise, looked up to heaven, and smote their breasts."' West also relates: 'A party, under Major Grey, went out in pursuit; overtook a few blacks; one was siezed; but was so smeared with grease, that he slipped through the hands of his captors.... They were bold and warlike in their carriage, and when exhibiting spear exercise, commanded the admiration of the spectator.'"

1: Roth--94-95 (No date) 1890 Tasmanians
116, 727

"'After killing a white man, the natives have a sort of dance and rejoicing, jumping and singing, and sending forth the strangest noises ever heard. They do not molest the body when dead, nor have I heard of their stripping or robbing the deceased' (Widowson, p. 191). Other authorities, however, do not agree with Widowson as regards the non-mutilation of the dead. Calder expressly states (Journ. p. 21): 'In fight, the vengeance of the savage was not appeased by the death of an enemy. The mutilation of the body, and particularly of the head, always followed, unless the victor was surprised or apprehended surprise. This was done either by dashing heavy stones at the corpse, or beating it savagely with the waddie.' When Mr. Meredith's father's stockman was killed, 'All his finger-joints were broken, and his body brutally mutilated, according to the usual custom of the blacks, when not hurried or disturbed in their deeds of horror' (ch. xii.); and when the Hooper family was killed, the same author gives the following account: at 'the cottage, where, lying all around, frightfully mangled and full of spears, were the dead [95] bodies of Hooper, his wife, and all their children. They had hammered their bones in pieces, broken their fingers, etc., etc.'"

1: Roth--95 (No date) 1890 Tasmanians-1
116, 727, 562

"Occasionally they seem to have spared women; thus Backhouse mentions the following incident: 'We passed the remains of a hut that was burnt about two years ago, by the aborigines of the Ouse or Big River district. An old man named Clark lost his life in it, but a young woman escaped; she rushed from the fire and fell on her knees before the natives, one of whom extinguished the flames which had caught her clothes, and beckoned to her to go away. They killed a woman on the hill behind the hut. A few weeks after they surrounded the house of G. Dixon, who received a spear through his thigh, in running from a barn to his house' (p. 30). Calder states (Wars, p. 56): 'They [the aborigines] were naturally opposed to taking the life of a female.' ... A Mrs. Cunningham having been murdered by Le-ner-e-gle-lang-e-ner, chief of the Piper's River tribe, 'a Cape Portland native, who was staying at the time with the Piper's River fellows, ... when he heard of the death of this woman, spoke very disapprovingly of it, adding that "the men of his tribe never killed a white woman."' If, on the one hand, there was an inclination of the part of some males to spare white females, so there was on the other hand a disposition on the part of the Tasmanian females to save life where possible. We have already seen in this chapter two cases where the native women did so save life; and with regard to the murder of Mr. Parker and Captain Thomas, Calder says: 'The demeanour of the women... was only what they always displayed on occasions like this.

1: Roth--95 (No date) 1890 Tasmanians-2
116, 727, 562

They were seldom present at a fight, unless it was an unexpected one, being always left behind, as many have thought, for their safety, but really because their presence was embarrassing to their husbands; for, with rare exceptions, they were against excessive violence being done; and it would not be difficult to give instances where their interposition in stopping it was more successful than it was at this time' (Wars, p. 83)."

1: Roth--95 [2] (No date) 1890 Tasmanians
116, 411

"No account says anything of a boomerang, and West states they had no throwing sticks (II. p. 84)."

1: Roth--96 (No date) 1890 Tasmanians
116, 175, 372

"Strange as it may appear, the natives were at one time supposed by the colonists to have been unacquainted with the art of making fire! Calder declares (Journ. pp. 19-20): 'They were ignorant of any method of procuring fire.' Dove makes a similar statement, only he uses more words to say it in (I. p. 250), and Backhouse (p. 99) 'learned that the aborigines of Van Diemen's Land had no artifical method of obtaining fire, before their acquaintance with Europeans; they say they obtained it first from the sky--probably meaning by lightning.' This error has been widely diffused, although there is ample evidence to show, that not only did the Tasmanians know how to procure fire, but also tending to show, that they had a knowledge of procuring it by means of two quite distinct methods."

1: Roth--96-97 (No date) 1890 Tasmanians-1
116, 372

"Fourneaux found in one of the huts (Cook's Sec. Voy. Bk. I. ch. vii.) 'the stone they strike fire with, and tinder made of bark, but of what tree could not be distinguished.' La Billardière (I. ch. v. p. 222) met with baskets containing 'pieces of flint and fragments of the bark of a tree as soft as the best tinder. These savages, undoubtedly, procure themselves fire by striking two pieces of flint together.' Mortimer relates (p. 20) that in some of the baskets were a few flints and stones, and a little dried grass; from which circumstance I conclude they produce fire by collision.' On the other hand, Davies (p. 419) was informed that they obtained it by rubbing round rapidly in their hands a piece of hard pointed stick, the pointed end being inserted into a notch in another piece of dry wood.' James Scott also says that they knew how to make fire 'by friction of two pieces of wood' (Papers, Roy. Soc. Tas. July, 1873). 'They procured fire from the friction of a stick, rapidly moved between the palms of their hands, with the point bedded in a piece of soft bark; but as it was difficult at times to obtain fire by this means, especially in wet weather, they generally, in their peregrinations, carried with them a firestick, lighted at their last encampment' (Melville, p. 347). Their [97] fire-sticks consisted in pieces of decayed wood lighted at one end and burning slowly (La Billardière, II. ch. x. pp. 26-63), or of a 'sort of lighted bark torch' (Péron, p. 220). Mrs. Meredith says, that when the natives crossed over to Maria Island, 'they provided a little raised platform on the raft, on which they carried some lighted fuel to kindle their fire when they

1: Roth--96-97 (No date) 1890 Tasmanians-2
116, 372

arrived there' (p. 139). 'They always made very small fires, and from a peculiar art in laying the sticks, the smoke, in calm weather, would rise like a coiling pillar; few, if any, of the whites could imitate them in this respect, and native fires were, at all times, easily distinguished from those of bushrangers, or settlers exploring or hunting' (Melville, p. 346)."

1: Roth--97-98 (No date) 1890 Tasmanians-1
116, 173, 539

"The following is the legend of the origin of fire and of the Apotheosis of two Heroes, by the aborigines of Tasmania, as related by a native of the Oyster Bay Tribe: 'My father, my grandfather, all of them lived a long time ago, all over the country; they had no fire. Two black fellows came, they slept at the foot of a hill--a hill in my own country. On the summit of a hill they were seen by my fathers, my countrymen, on the top of the hill they were seen standing: they threw fire like a star, --it fell among the black men, my countrymen. They were frightened--they fled away, all of them; after a while they returned, --they hastened and made a fire, --a fire with wood; no more was fire lost in our land. The two black fellows are in the clouds; in the clear night you see them like two stars. (1) These are they who brought fire to my fathers. The two black men stayed awhile in the land of my fathers. Two women (Lowanna) were bathing; it was near a rocky shore, where mussels were plentiful. The women were sulky, they were sad; their husbands were faithless, they had gone with two girls. The women were lonely; they were swimming in the water, they were diving for cray fish. A sting-ray lay concealed in the hollow of a rock--a large sting-ray! The sting-ray was large, he had a very

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"1. Castor and Pollux."

1: Roth--97-98 (No date) 1890 Tasmanians-2
116, 173, 539

long spear; from his hole he spied the women, he saw them dive; he pierced them with his spear, --he killed them, he carried them away. Awhile they were gone out of sight. The sting-ray returned, he came close in shore, he lay in still water, near the sandy beach; with him were the women, they were fast on his spear--they were dead!

The two black men fought the sting-ray; they slew him with their spears; they killed him; --the women were dead! The two [98] black men made a fire, -- a fire of wood. On either side they laid a woman, --the fire was between: the women were dead!

The black men sought some ants, some blue ants (puggany eptietta); they placed them on the bosoms (parugga poingta) of the women. Severely, intensely were they bitten. The women revived, --they lived once more. Soon there came a fog (maynentayana), a fog dark as night. The two black men went away, the women disappeared: they passed through the fog, the thick, dark fog! Their place is in the clouds. Two stars you see in the clear cold night; the two black men are there, the women are with them: they are stars above!' (Milligan, Papers, etc., Roy. Soc. of Tas. III. p. 274)."

1: Roth--98
116, 262, 177

(No date) 1890

Tasmanians

"With regard to European food Cook says: 'When some bread was given them, as soon as they understood it was to be eaten, they returned or threw it away, without tasting it' (Third Voy. Bk. I. ch. vi. p. 39). On one occasion La Billardière's party left them some ships' food, and he thus reports the result: 'It appeared that they had made use of the bread and water which had been left for them on the preceding day; but the smell of the cheese had probably given them no inclination to taste it, as it was found in the same condition in which it had been deposited' (ch. v. p. 225). Later on he tells us: 'We did not know to what to ascribe their repugnance to our viands, but they would taste none that we offered them. They would not even suffer their children to eat the sugar we gave them, being very careful to take it out of their mouths the moment they were going to taste it' (II. ch. x. p. 47)."

1: Roth--98 [2]
116, 273, 177

(No date) 1890

Tasmanians

"Nor did the natives originally like spirits, for the same Frenchman relates (II. ch. x. p. 39): 'One of the sailors, that accompanied us, thought he could not regale them better than with a glass of brandy; but, accustomed to drink nothing but water, they quickly spit it out, and it seemed to have given them a very disagreeable sensation.'"

1: Roth--98-99
116, 262

(No date) 1890

Tasmanians

"During the war, according to Mr. O'Connor (Colonies and Slaves, p. 55): 'The chief thing they want is bread, and they prefer getting a sack of flour by robbing a hut to hunting oppossums.' And Thirkell says they 'were much pleased to get potatoes from the white people.' 'None of the sheep killed by the savages were eaten; spears were left in some of them' (Espre, p. 47); but this statement is not quite correct. 'They wantonly kill sheep, but never eat them' [99] (Brodribb, p. 52). 'The natives frequently have speared sheep, and if they were taught to skin them, would soon eat them' (O'Connor, Colonies and Slaves, p. 55)."

1: Roth--99
116, 252

(No date) 1890

Tasmanians

"The natives did not care for European cooking, for according to La Billardière, 'We invited them [the natives] to eat with us some oysters and lobsters which we had just roasted on the coals; but they all refused, one excepted, who tasted a lobster. At first, we imagined that it was yet too early for their meal time, but in this we were mistaken, for it was not long before they took their repast. They themselves, however, dressed their food, which was shell-fish of the same kinds, but much more roasted than what we had offered them.'"

1: Roth-99 [2] (No date) 1890 Tasmanians-1
116, 261

"Regarding their appetites, O'Connor (pp. 54-55) says: 'They have very great appetites; saw a child of eight months old, then at the breast, eat a whole kangaroo rat, and then attack a crawfish.' In the Van Diemen's Land Almanac for 1834 (p. 78) it is stated they devour their food 'with greediness.' Dixon (p. 22) speaks of their food being 'devoured voraciously,' and says, 'As their subsistence was precarious, their gluttony was great;' and Widowson (p. 190) writes of them: 'They eat voraciously, and are very little removed from the brute creation as to choice of food, entrails, etc., sharing the same chance as the choicest parts.' But Davis, to a certain extent, explains their voracity as follows:-- 'They were often a long time without food, and then ate it in large quantities. When they are short of food, they tighten a string of kangaroo sinews, which they wear round their middle. The enormous quantity of food which they are capable of eating, when they have an opportunity, would scarcely be credited. A native woman, at the settlement at Flinders Island, was one day watched by one of the officers, and seen to eat between fifty and sixty eggs of the "sooty petrel" (procellaria, sp.), besides a double allowance of bread: these eggs exceed those of a duck in size' (p. 414). At one of the meetings of the Royal Society of Tasmania the following remarks bearing on the aboriginals' power of gorging were reported:--'Mr. Ogilby stated it to be no uncommon circumstance for an individual [of the aborigines], at a single meal, to eat 12 lbs. of meat,

1: Roth--99 [2] (No date) 1890 Tasmanians-2
116, 261

and wash it down with a gallon of train oil. These were, however, only occasional gorges. Mr. Breton observed that Mr. Ogilby must surely have meant his remarks to apply to the aborigines of some other country, as those of Tasmania never had the opportunity of obtaining train oil' (Tasm. Journ. III. p. 238)."

1: Roth--99-100 (No date) 1890 Tasmanians-1
116, 162

"There seems [100] little doubt that they lived upon all the animals they could kill. Davis says (p. 413): 'With respect to the general nature of their food, that depends in a great measure on their locality. The western portion of the island is more mountainous, wet and thickly wooded than the rest; kangaroos are more difficult to obtain, and the natives live, consequently, more on shell-fish, than on the eastern coast; these are principally the haliotis and crayfish, which they obtain by diving.... The tribes in the interior subsist upon kangaroos, wallaby, and opossums; more particularly the latter.' Where Bass and Flinders landed they 'fell in with many huts along the shores of the river, ... but with fewer heaps of mussel shells lying near them. The natives of this place probably draw the principal part of their food from the woods; the bones of small animals such as opossums, squirrels, kangaroo-rats, and bandicoots, were numerous round their deserted fire-places' (Collins, p. 188). Péron found in one place, near some huts, remains of kangaroos and birds (ch. xii. p. 243), and Milligan says (Beacon, p. 26), 'They live chiefly on animal food; the kangaroo, wallaby, bandicoot, kangaroo-rat, the opossum, and the wombat; nearly every bird and bird's egg that could be procured, and in the case of tribes near the sea, cray-fish and shell-fish, formed the staple articles of their diet.' 'The craw-fish and oysters, if immediately on the coast, are their principal food. Opossums and kangaroos may be said to be their chief support' (Widowson, p. 190). Cook found they were fond of birds (Third Voy. Bk. I. ch. vi.), and Flinders mentions

1: Roth--99-100 (No date) 1890 Tasmanians-2
116, 162

that meeting with a native and offering him a black swan, 'it was accepted with rapture' (sec. iv. p. 187). 'All of them were particularly fond of the flesh of the deadly snakes and the guana' (Melville, p. 346). Backhouse mentions that the natives so abhor fat that 'they even reject bread cut with a buttery knife,' and on some soup being offered them, 'they skimmed the floating fat off with their hands, and smeared their hair with it, but would not drink the soup!' (p. 166). He also says (p. 171), 'Several wallabies were killed by the natives who accompanied us. Some of these people only eat male animals, others only the females. We were unable to learn the reason of this, but they so strictly adhere to the practice, that, it is said, hunger will not drive them to depart from it.' These statements about the native dislike to fat, and the eating of wallabies, are repeated by Davies (p. 414)."

1: Roth--100-101 (No date) 1890 Tasmanians
116, 222, 262

"'When at Moulting Bay, . . . we counted fifty-six black swans, in pairs. . . . Formerly, a tribe of aborigines resorted regularly to this neighbourhood, at this [101] season of the year, to collect swans' eggs' (Backhouse, p. 219). Speaking of the large white grubs, which were found in old dead or dying trees, Mrs. Meredith tells us, 'The aborigines eat them greedily and I have heard that some English people do so, and say they taste like nuts or almonds' (p. 232). Melville also says (p. 346): 'The wood grub was to them a great delicacy.' Davies mentions that (p. 414) 'A large white catepillar, about two inches in length, found in rotten wood and in the *Banksia*, together with the eggs of the large ants, are considered luxuries.'"

1: Roth--101 (No date) 1890 Tasmanians
116, 226, 262

"Although Holman (IV. ch. xii. p. 405) speaks of 'their expertness in spearing the finny tribe,' it appears most probable that they never touched scale fish. Melville (p. 346) certainly says: 'Those near the sea-shore lived almost entirely upon fish;' but then he makes in the context no reference to shell-fish, and from what follows he probably means the latter. Lloyd states most emphatically (p. 51): 'Throughout my hunting experience with the aborigines, I never saw them capture an edible fish excepting of the shelly species.' Collins, describing Bass's discoveries (ch. xv. p. 169), while speaking of the shell-mounds, says: 'No remains of fish were ever seen.' Rossel (I. ch. iv. p. 56), speaking likewise of the mounds, says: 'We perceived, moreover, no débris of fishes;' but La Billardiére says (II. ch. xi. p. 77): 'They acquainted us that they lived upon fish as well as the other inhabitants of Cape Diemen.' The reader will notice that La Billardiére does not say they lived on fish, only that they said they did. Cook reports (Third Voy. Bk. I. ch. vi. p. 39): 'They also refused some elephant fish, both raw and cooked.' And, finally, in describing the settlement at Flinders Island, Calder says (Journ. p. 16): 'Of shell fish there were few or none, and no other fish would any native of Tasmania ever touch...; they would rather starve than eat it.'"

1: Roth--101-102 (No date) 1890 Tasmanians-1
116, 252, 462, 264

"Their method of eating is thus described by La Billardière: 'About noon we saw them [forty-eight savages] prepare their repast. Hitherto we had had but a faint idea of the pains the women take to prepare the food requisite for the subsistence of their families. They quitted the water only to bring their husbands the fruits of their labour, and frequently returned almost directly to their diving, till they had procured a sufficient meal for their families. At other times, they stayed a little while to warm themselves, with their faces towards the fire on which their fish was roasting, and other little fires burning behind them, that they might be warmed on all sides at once. It seemed as if they were [102] unwilling to lose a moment's time, for while they were warming themselves, they were employed in roasting fish; some of which they laid on the coals with the utmost caution: though they took little care of the lobsters, which they threw anywhere into the fire, and when they were ready, they divided the claws among the men and children, reserving the body for themselves, which they sometimes ate before returning to the water. Their husbands remained constantly near the fire, feasting on the best bits, and eating broiled Fucus, or fern roots. Occasionally, they took the trouble to break boughs of trees into short pieces, to feed the fire. Their meal had continued a long time and we were much surprised that not one of them had yet drank; but this they deferred till

1: Roth--101-102 (No date) 1890 Tasmanians-2
116, 252, 462, 264

they were fully satisfied with eating. The women and girls then went to fetch water with vessels of sea-weed [Fucus palmatus], getting it at the first place they came to, and setting it down by the men, who drank it without ceremony, although it was very muddy and stagnant. They then finished their repast' (II. ch. x. pp. 57-60)."

1: Roth--102-103 (No date) 1890 Tasmanians-1
116, 252, 264

"Ross, describing a visit paid him by sixty aborigines, says: 'They made a small cooking fire on an eminence behind my cottage, and squatting round it by turns, while others walked about and hunted here and there, they continued cooking and eating, more or less, from nine o'clock in the morning to about four in the afternoon, when they all of a sudden . . . rushed into the broadest and deepest part of the river in front of my cottage, and splashed and gambolled about for at least an hour.' On another occasion his old visitors, the blacks, reappeared. 'They encamped on the same spot they had formerly done. About an hour before sunset, the hunters having returned home, some with one opossum, others with two or three kangaroo-rats or bandicoots.... They had begun cooking, and had nearly finished dinner, for these aborigines I found were quite fashionable as to their dinner hour, as well as classical in adopting the Roman method of reclining at meals, lying round their fire, resting on one elbow, and holding the half-roasted leg of an opossum eating in the other. They evidently knew the advantage of not overdoing their roast meat, but, by the process they adopted, retained all the best of the gravy. The flames of the fire having burned down, the animals, with all their natural coats upon them, were thrown on the live embers, occasionally turned from side to side, till not only all the fur was singed off, but the entire carcass tolerably well done throughout. It was then taken off, cut up with a sharp flint or [103] stone, or, if their intercourse with Europeans had enabled them to procure that march of civilization--a piece of glass--quartered and

1: Roth--102-103 (No date) 1890 Tasmanians-2
116, 252, 264

disjointed. Occasionally they would dip the savoury flesh into the alkali ashes of the fire, instead of salt, before putting it to their mouth. As I stood with my little child watching with much interest this aboriginal scene, their natural politeness was constantly urging me to partake with them, and, not to disoblige them, both I and my child each took a nicely-cooked leg of a kangaroo-rat in our hands. Not liking, however, to eat it down, with my best expressions of gratitude I moved gradually away till I reached my house, when I gave the pieces to Danger and Juno [the dogs]' (Ross, pp. 146 and 153-154). In this account it will be noticed that the natives made use of a substitute for salt, an article which is not referred to by any other writer."

1: Roth--103 (No date) 1890 Tasmanians
116, 252

"Backhouse's account of a meal off a kangaroo-rat, witnessed by him, runs: 'The animal was thrown into the ashes till the hair was well singed off, and it became a little distended by the heat; it was then scraped, and cleared of the entrails, after which it was returned to the fire till roasted enough. This is the common mode of cooking practised by the aborigines, who find that by thus roasting the meat in the skin, the gravy is more abundant. In eating, they reject the skin' (p. 85). Bunce's description of their cooking is almost the same as that given by Backhouse (pp. 55-56)."

1: Roth--103-104 (No date) 1890 Tasmanians-1
116, 252, 262

"We have above recorded La Billardière's and Ross's account of their meals, including a few words on their cooking. Of this art, Péron says (ch. xii. p. 226): 'The fire was lighted in an instant, ... the cooking was neither a long nor a tedious operation. The large shells were put on the fire, and there, as if on a dish, the animal cooked; it was then eaten without any other seasoning or preparation. On tasting shell-fish prepared in this way, we found them very tender and succulent.' On another occasion (ch. xii. p. 243) his party came upon 'fourteen huts or wind-shelters; ... several fires were still burning before these huts.... In front of them there were several bones of kangaroos and birds; and some flat stones warm and greasy, on which it seemed to me meat had been broiled.' Lloyd tells us (p. 51): 'The task of gathering and cooking the latter description of food devolved entirely upon the gins. The culinary arrangements of those children of nature were most primitive. They lived in happy ignorance of any cooking apparatus save the bright red embers engendered from the wood of their native [104] trees.' 'The manner of cooking their victuals is by throwing it on the fire, merely to singe off the hair' (Widowson, p. 190). 'They used to half cook the opossums whole' (Thirkell). Backhouse describes the cooking of limpets and bandicoots thus (p. 86): 'The bandicoot and limpets were cooked, the latter being pitched by the natives, with great dexterity, into the glowing embers, with the points of the shells downward: their contents, when cooked enough, were taken out by means of a pointed stick.' 'Having thrown the carcase, without any preparation, upon the fire, when but just heated, the limbs were torn asunder, and devoured voraciously' (Dixon, p. 22). Only one settler testifies to the cleanliness of their cookery: 'They scrape their kangaroo and opossum very clean before they roast them' (O'Conner, p. 55)."

1: Roth--104
116, 252, 264, 354

(No date) 1890

Tasmanians

"'The hearths of clay which Anderson noticed at Adventure Bay, at the foot of trees hollowed out thus [by fire], are not, I believe, the work of the natives; for the trees which we saw rooted up and thrown down, had dragged along with them layers [couches] of clay mixed with stone, so hardened by the fire that one could easily have been deceived and taken them for masonry. The natives, indeed, use these hearths to broil their shell-fish; fragments of shells have been found among the ashes at the foot of these trees' (Rossel, I. ch. iv. p. 63). With reference to the hearths La Billardière states (I. ch. v. pp. 175-176): 'Most of the large trees near the edges of the sea have been hollowed near their roots by means of fire.... They seem to be places of shelter for the natives whilst they eat their meals. We found in some of them the remains of the shell fish on which they feed, and frequently the cinders of the fires at which they had dressed their victuals.... Anderson speaks of hearths of clay made by the natives in these hollow trees...; but... the natives of this country do not make their fires upon hearths, but kindle them upon the bare ground, and prepare their victuals over the coals.' Backhouse says (p. 79): 'They daily removed to a fresh place, to avoid the offal and filth that accumulated about the little fires which they kindled daily.'"

1: Roth--104-105 (No date) 1890 Tasmanians
116, 262, 175

"'By the considerable heaps of shells we met with from time to time, we judged that the ordinary food of the savages consisted of mussels, wing-shells, scallops, chama, and other similar shell-fish' (Marion, p. 34). Fourneaux follows with the remarks (Cook's Second Voy. Bk. I. ch. vii.): 'Landed with much difficulty, and saw several places where the Indians had been, and one they had lately left where they had a fire, with a great number of pearl-scallop [105] shells round it, . . . with some burnt sticks and green boughs. . . . Mussel, pearl-scallop and cray-fish, I believe to be their chief food, though we could not find any of them;' and Anderson reported: 'But it was evident that shell-fish, at least, made a part of their food, from the many heaps of mussel-shells we saw in different parts' (Cook, Third Voy. Bk. I. ch. vii. p. 41)."

1: Roth--105 (No date) 1890 Tasmanians
116, 262, 175

"After Anderson came Bass, who relates (Collins, ch. xv. p. 169): 'The large heaps of mussel-shells that were found near each hut proclaimed the mud banks to be a principal source of food.' He also mentions (ibid. p. 172), 'that having landed on an island off the north-east coast, "the whole of which wore an aspect of poverty," yet they found "this place was inhabited by men, as was shown by the old fireplaces, strewed round with the shells of the sea ear,"' and so also did Flinders (p. 165): 'Mussels were abundant, ... and the natives appeared to get oysters by diving, the shells having been found near their fireplaces.' La Billardière likewise noticed them (I. ch. v. p. 212), 'The heaps of shells which we found near the seashore showed that these savages derive their principal means of subsistence from the shell-fish which they find there.' Rossel, who was with La Billardière, remarks (I. ch. iv. p. 56), 'They appear to subsist upon shell-fish only, for large heaps of shells were found in the neighbourhood of places where they must have been living;' and Backhouse says (p. 348): 'At little Swan Port we visited the mounds of oyster-shells left by the aborigines, who formerly inhabited this country.... They must have been the accumulation of ages.'"

1: Roth--105-106 (No date) 1890 Tasmanians-1
116, 175, 262

"It is, however, strange that we have been unable to find any reference to these shell-mounds in Péron, otherwise the testimony regarding the widespread nature of this food is universal. Mortimer mentions, that on Maria Island, they saw trees hollowed by fire, 'and great quantities of shells heaped about them' (p. 17). Mrs. Meredith thus describes the mounds: 'Enormous quantities of dead [oyster] shells are found, forming large banks, forty feet high, on two low isthmuses, one of which unites the two groups of the Schouten Mountains, and the other joins the northernmost of these with the mainland. Similar banks are also found at Little Swan Port.... After high winds, both live and dead shells are thrown up on the two former shell banks, but not on any other beach in the vicinity. This having doubtless been the case for centuries, the aboriginal inhabitants would be accustomed to resort thither for the oysters, and very probably added to the shells thus naturally collected.... They would convey the oysters to the nearest shore for the purpose of eating them,...[106] and the banks there would gain perpetual additions from their ample repasts.... In Little Swan Port, beds of living oysters now exist, and on the adjacent shore are high banks of shells; ...but there is no surf or "wash" in the still waters of this estuary, to cast up shells, so that, unless the one kind of "natives" consumed the other to such an extent as to account for the accumulation, the banks must have been upraised from the sea.... At East Bay Neck, a low isthmus between Tasman's Peninsula and the mainland, large banks of cockle-shells appear, in the same manner as

1: Roth--105-106 (No date) 1890 Tasmanians-2
116, 175, 262

those of oysters at Swan Port, at about four or five yards above high-water mark, and are now overgrown with grass and rushes' (pp. 137-140)."

1: Roth--106
116, 175, 262

(No date) 1890

Tasmanians

"Lloyd, who spent thirty-three years in the Colony, referring to the early days of settlement, says (pp. 78-79): 'In those primitive times, almost every particle of lime used in the colony was obtained by burning oyster-shells, firmly knit beds of which were discovered on the bay shores of my uncle's farm, to the extent of one chain (twenty-two yards) from high-water mark, and varying in depth from six to eight feet, imbedded in rich black sandy loam. . . . On closely examining the oyster-shells, there was nothing to indicate their having been thrown up by any volcanic agency or extraordinary action of the sea; on the contrary, they were promiscuously mixed together like to those opened at an oyster-eating rendezvous; thus affording, in my humble opinion, incontrovertible evidence that Tasmania has been peopled from time immemorial; and many other places along the shores of that colony exhibit the same proof in support of such a suggestion. . . . The banks wherein those large deposits of shells were found are fifteen to twenty feet above the level of the sea; and many an oyster-roasting feast have I gladly joined in with the natives, on those very spots whereon their ancestors must have revelled in like réunions for ages past.'"

1: Roth--106-107 (No date) 1890 Tasmanians-1
116, 175, 262

"Ronald Gunn was the first to undertake a scientific examination of these shell mounds. He reports (II. pp. 332-335), 'The aborigines of Tasmania appear at all times to have derived a considerable portion of their food from the sea; . . . the testaceae and crustaceae constituted the principal and almost only supply they drew from that element. . . . In cooking, the shells appear in all instances to have been merely roasted in the simplest manner, as I never could trace any indications of ovens, or stones arranged to be heated . . . In the majority of cases, they consumed their food as near as possible to the fishing stations; occasionally going a little inland to avail themselves of a spring or stream of water. [107] I have, however, observed in a great number of instances, that there were unusually large accumulations of shells on projecting points, headlands and places commanding extensive views--even where not apparently the most eligible for cooking; whence I have supposed that they adopted these sites for their repasts, to protect themselves from the sudden attacks of hostile tribes. . . . Heaps and mounds of shells, of sizes varying from what might be supposed to be the débris of a family dinner to accumulations several feet in thickness, and many yards across, abound on all our shores, and upon every indentation of the coast; the species of which these heaps are composed varying according to locality. . . . On the estuary of the Derwent these remains are found for several miles above Hobart Town, towards New Norfolk, until they disappear altogether at about three

1: Roth--106-107 (No date) 1890 Tasmanians-2
116, 175, 262

miles from the latter town. On the Tamar they are found at still less distance from the sea; and it does not appear that the aborigines at any time were in the habit of carrying their shell-fish many miles inland; the farthest I have observed being two to three miles."

1: Roth--107 (No date) 1890 Tasmanians
116, 136, 262

"The principal kinds of Testaceae used by the aborigines as food were two species of Haliotis (H. tuberculata? and laevigata), which both attain a large size.... They were removed from the rocks (to which they closely adhere) by means of a wooden spatula-shaped instrument.... The Mussel (Mytilus sp.) ... is very common on the Derwent, on the Tamar, the north-west coast, etc.... The heaps on the Derwent and Tamar consist principally of this shell. Oysters (Ostr[illegible]a sp.): these are now rather scarce in many places where their remains are abundant. T[illegible] Warrenah (Turbo sp.), which is very common in many situations, seems to have been a very favourite article of food. At Cape Grim there is a heap, several feet in thickness, of this shell, formed on the top of the Cape. Limpets Patellae sp.): on the south and west coasts, these attain to a very great size. Fasciolaria trapezium: this shell I saw principally in the small heaps on the north coast; it is there abundant. A species of Purpura occurs occasionally in the heaps near Circular Head. A species of Cardium, and some of the smaller bivalves, were used on the Derwent, where these shells are common.... The period of time which has elapsed since the shells were removed from the sea (in most cases the latest must be upwards of thirty years), joined to their partial calcination by the aborigines in roasting, has caused their decomposition to be considerable.'"

1: Roth--107-108 (No date) 1890 Tasmanians
116, 226, 252

"Péron describes a family which was returning from fishing; nearly all the individuals were loaded with shell-fish [108] belonging to that large variety of oreille de mer peculiar to these shores (ch. xii. p. 226), and (ibid. p. 254) his meeting with some twenty female aborigines, 'as they were evidently returning from fishing, they were all laden with large crabs, craw-fish and shell-fish grilled on the charcoal, which they carried in their rush baskets.'"

1: Roth--108
116, 263, 273

(No date) 1890

Tasmanians

"Bunce states (p. 47) that 'the natives obtained from the cider-trees of the Lakes (Eucalyptus resinifera) a slightly saccharine liquor, resembling treacle. At the proper season they ground holes in the tree from which the sweet juice flowed plentifully. It was collected in a hole at the bottom near the root of the tree. These holes were kept covered over with a flat stone, apparently for the purpose of preventing birds and animals coming to drink it.... When allowed to remain any length of time, it ferments and settles into a coarse kind of wine or cider, rather intoxicating if drunk to excess.'"

1: Roth--108 [2] (No date) 1890 Tasmanians
116, 177, 271

"Davies was of opinion that 'before their intercourse with Europeans they do not appear to have had any knowledge of boiling water.'"

1: Roth--108 [3] (No date) 1890 Tasmanians

116, 222, 252, 262, 824

"As was to be expected of a race in their condition, the Tasmanians appear to have availed themselves largely of the edible vegetable productions which abounded in their island. La Billardière noticed that they made use of fern roots, sea weeds, fungi, etc. (II. ch. v. p. 235; ch. x. p. 14; ch. x. p. 50). The sea-wrack (Fucus palmatus) they broiled, and when it was softened to a certain point, they tore it to pieces to eat it, . . . and the ficoides they eat without preparation. Rossel also refers (I. ch. iv. p. 99) to the fern roots eaten by the natives;. . ."

1: Roth--108-109 (No date) 1890 Tasmanians-1
116, 222, 262, 824

"...Melville says: 'And at certain seasons they procured, in great abundance, what is called the native bread, a kind of truffle' (p. 346). Gunn probably refers to this when he describes punk (I. p. 47): 'The large white fungus, called in the Colony "punk," which grows from the stringy bark, is said to have been been eaten when fresh by the aborigines.' Milligan, after describing their fish diet, continues: 'With these they mingled the core or pith of the fern trees, Cibotium Billardieri and Alsophila Australis (of which the former is rather astringent and dry for a European palate, and the latter, though more tolerable, is yet scarcely equal to a Swedish turnip); the young shoots of the Pteris esculenti, common ferns, as they emerge from the ground full of viscid mucous juice and various epiphytic fungi, of which one of the most important is that which grows on the Eucalypti, and is known, [109] when dry, under the name of Punk, and used as tinder in the Colony. Punk, when young, is nearly snow-white, soft, and to the taste insipid, with a distant flavour of mushroom; in this stage they eat it freely, either raw or slightly roasted. The Cyttaria of the myrtle tree, a small morelle-looking, honey-combed fungus, growing upon a fine pedicle, was a great favourite; but that which afforded the largest amount of solid and substantial nutritious matter was the native bread, a fungus growing in the ground, after the manner of the truffle, and generally so near the roots of the trees as to be reputed parasitical. Several mushrooms were also eaten by them; the onion-like leaves of some orchids, and the tubers of several plants of this tribe, were largely

1: Roth--108-109 (No date) 1890 Tasmanians-2
116, 222, 262, 824

consumed by them, particularly those of Gastrodi sessamoides, the native potato, so called by the colonists, though never tasted by them.... The green seed-vessels of Acacia sophora, A. maritima, and several others were eaten freely by them, after having been half-roasted by the fire; the amylaceous roots of the bulrush were roasted and eaten by them, together with the carrot-like roots of some small umbelliferae. Of berries and fruits of which they partook, the principal were those of Solanum laciniatum, or kangaroo apple, when dead ripe, of Leucopogon gnidium and ericoides, of certain species of Coprosma, of the Gualtheria hispida, the Billardiera longiflora, of Cyathodes, etc. Besides these, the leaf of the larger kelp, whenever it could be obtained, was eagerly looked for and greedily eaten, after having undergone a process of roasting and maceration in fresh water, followed by a second roasting, when, though tough....it is susceptible of mastication' (Beacon, pp. 26-28)."

1: Roth--109
116, 262, 824

(No date) 1890

Tasmanians

"Another account says (Proc. Roy. Soc. Van Diemen's Land, I. p. 164), 'The pith in the uppermost part of the column of a young and vigorous Alsophila is soft and succulent, and, as compared with that from the common Tasmanian fern tree (Cibotium Billardieri), is devoid of astringency, and has a bland sweetish taste. The pith of both tree ferns was formerly eaten in a half-roasted state by the aborigines, but that from the Alsophila was preferred. Their maxim was, that the pith of the Cibotium must be eaten along with the flesh of the kangaroo, etc.; while that from the Alsophila was considered so good that it might be partaken of alone.'"

8

1: Roth--109-111 (No date) 1890 Tasmanians-1
116, 262, 824

"Backhouse records, 'We saw many of the tree ferns, with the upper portion of the trunk split and one half turned back. This had evidently been done by the aborigines to obtain the heart for food, but how the process was effected I could not discover. It must certainly have required consider-[110]able skill.' In the Appendix to his book he adds a list of native plants, from which we extract particulars of those made use of by the natives for purposes of food. '*Geranium parviflorum*: the aborigines were in the habit of digging up the roots of this plant, which are large and fleshy, and roasting them for food. It was called about Launceston, Native carrot. This species is very widely distributed over the Colony, and is usually found in light loamy soil. Although we possess about sixty species of this [pea] family, exclusive of the *Acaciae*, none of them yield good edible seeds. The aborigines were in the habit of collecting the ripening pods of *Acacia*, *Sophora*, or the *Boobialla*, and, after roasting them in the ashes, they picked out the seeds and eat them. *Orchidaceae*: a number of plants of this family have small bulbous roots, which were formerly eaten by the aborigines. *Xanthorrhoea australis*? Grass tree: The base of the inner leaves of the grass-tree is not to be despised by the hungry. The aborigines beat off the heads of these singular plants by striking them about the tops of the trunks with a large stick; they then strip off the outer leaves and cut away the inner ones, leaving about an inch and a half of the white tender portion, joining the trunk; this portion they

1: Roth--109-111 (No date) 1890 Tasmanians-2
116, 262, 824

eat, raw or roasted; and it is far from disagreeable in flavour, having a nutty taste, slightly balsamic. The most extensively diffused edible root of Van Diemen's Land is that of the Tara-fern. This plant greatly resembles *Pteris aquilina*, the Common Fern, or Brake of England. . . . The Tasmanian plant is *Pteris esculenta*, and is known among the aborigines by the name of Tara. . . . The root is not bulbous, but creeps horizontally, at a few inches below the surface of the earth, and where it is luxuriant, attains to the thickness of a man's thumb. . . . The aborigines roast this root in the ashes, peel off its black skin with their teeth, and eat it with their roasted kangaroo, etc., in the same manner as Europeans eat bread. *Cybotium Billardieri*, Tree Fern: The native blacks of the Colony used to split open about a foot and a half of the top of the trunk of the Common Tree-fern, and take out the heart, a substance resembling the Swedish turnip, and of the thickness of a man's arm. This they also roasted in the ashes and eat as bread; but it is too bitter and astringent to suit an English palate. It is said the aborigines preferred the heart of another species of tree-fern, *Alsophila australis*, found at Macquarie Harbour and in other places on the northern side of Van Diemen's Land. *Mylitta Australis*, Native Bread: this species of tuber is often found in the Colony, attaining to the size of a child's [111] head; its taste somewhat resembles boiled rice. Like the heart of the Tree-fern, and the root of the native potato, cookery produces little change in its

1: Roth--109-111 (No date) 1890 Tasmanians-3
116, 262, 824

character. On asking the aborigines how they found the native bread, they universally replied, "A Rotten Tree."' Gunn says the Mesembryanthemum aequilaterale (pig faces) is the canagong of the aborigines: 'The pulp of the almost shapeless, but somewhat obconical, fleshy seed vessel of this plant is sweetish and saline' (I. p. 48), and Gell also refers to this (ibid. II. p. 323). Lists of plants that could have been used for food by the aboriginal Tasmanian natives have been made out, but it is not necessary to repeat them here."

1: Roth--111 (No date) 1890 Tasmanians
116, 266

"'They were great flesh-eaters, but not cannibals, and never were: some of them, being incautiously asked if they ever indulged in this practice, expressed great horror at it. They never named the dead, and certainly never ate them' (Calder, Journ.). Holman (IV. p. 404) remarks: 'It is certain they are not cannibals:' and Melville (p. 346) further confirms the above by telling us that: 'Those who suffered most from their warfare, and were, consequently, likely to attribute to them their worst propensities, never charged them with cannibalism.' It may therefore be safely accepted as a fact that cannibalism was not one of their customs."

1: Roth--111-112 (No date) 1890 Tasmanians-1
116, 224

"The occasional firing of the grass in order to induce fresh growth to tempt the approach of kangaroos appears to have been a common practice among the aborigines (Meredith, Home in Tasmania, ch. vii. p. 109; Backhouse, p. 112). 'Their usual method of killing kangaroos was by surrounding a scrub, setting fire to it, and spearing the kangaroos as they came out' (Davies, p. 412). This method is thus described by Holman, the blind traveller (IV. ch. xii. pp. 405-6): 'One of their modes of hunting the kangaroo is generally as successful as it is ingenious. Having discovered a spot to which they know a number of these animals resort, they make a fire round it, taking care to leave two or three openings by which they may endeavour to escape; they then station themselves at these places, and on the animals attempting to pass, they spear them with such dexterity, that few are ever permitted to escape. They use similar means when any of these [112] animals are found on a small hill, by making a fire round its base. This practice, however, is rather neglected of late, since they have become acquainted with the use of dogs, ... which they invariably treat with great kindness from a consciousness of their value.' West says (II. pp. 85-86), regarding the chase by aid of dogs, the aborigines ran nearly abreast of them: stimulated them by imitating the cry of the kangaroo, and were generally in at the death. Entrapping by fire was not their only method of

1: Roth--111-112 (No date) 1890 Tasmanians-2
116, 224

capturing the kangaroos. White (Evid. p. 53) reports that once in May, 1803, while hoeing near a creek, he saw '300 of the natives come down in a circular form and a flock of kangaroos hemmed in between them; . . . they had no spears with them, only waddies; they were hunting.'"

1: Roth--112
116, 224

(No date) 1890

Tasmanians

"Lloyd's account of such a hunt is quite graphic: 'When but a boy, I passed many happy days in following the chase with those primitive children of the woods, who took great delight in teaching me to wield the quivering spear and whistling waddie.... The method of capturing the forest kangaroo... was exceedingly interesting and exciting. On sighting their prey, the most skilful hunter instantly dropped to the earth, and creeping alternately on hands, knees, and stomach, behind trees and stumps... --now insinuating his supple body through the high grass, like a wily snake, until he had successively arrived within thirty or forty yards of the unwary victim--he would carefully raise himself up behind the trunk of a tree presenting the best point of attack, when, poising the fatal weapon, he bounded towards his prey with the agility of a panther, and hurling the spear, seldom failed in transfixing the poor animals. Their mode of hunting in the ferns, scrubs, and underwood, was by clearing a patch of about twenty feet square. Men, women, and children then distributed themselves in a large circle, and advancing towards the cleared space drove the game--brush, kangaroo, wallaby, and bandicoot--indiscriminately to the slaughter' (p. 45)."

1: Roth--112-113 (No date) 1890 Tasmanians
116, 224, 462, 481

"The catching of an opossum was a more difficult matter. West (II. p. 85) says: 'The opossum was hunted by the women, who by a glance discovered if the animal were to be found in the tree,' and Backhouse (p. 172) refers to such a hunt in the following terms: 'The climbing of the lofty smooth-trunked gum trees, by the women to obtain opossums, which lodge in the hollows of decayed branches, is one of the most remarkable feats I ever witnessed.' Davies (p. 413) describes the capture in this way: 'The natives, especially the women, get opossums by climbing trees. Their senses [113] of seeing and hearing are particularly acute, and a glance will suffice to tell them when there is an opossum in the tree. They always carried with them a small rope, made of kangaroo sinews, and their mode of climbing the trees was as follows: They first, as high as they could conveniently reach, cut a notch with a sharp stone in the side of the tree, then threw the bight of the rope up, and leaning back, it held against the tree by their weight, until with its assistance the climber got his right great toe into the notch that had been cut; then grasping the tree with his left arm, the rope by a sudden jerk is thrown higher up the tree, a fresh notch is cut for the left toe, and so the climber proceeds. If branches interfere, they are a hindrance to the climber, but he then throws the end of the rope over it, and holding both ends raises himself up.'"

1: Roth--113-114 (No date) 1890 Tasmanians-1
116, 224, 417, 481

"According to Lloyd (pp. 46-47): 'The method of catching the climbing opossum. . . is, notwithstanding the imminent danger which attends it, an extremely interesting sight to mere bystanders. The thrilling exclamation of "Wah! Wah! Wah!" denoting that traces had been discovered of the cat-taloned animal having very recently ascended the tree, soon brought other natives to the spot: whereupon--the most cunning in such matters deciding in council that the impressions made on the smooth bark were of the preceding night--one of the boldest and most agile of the hunters prepared to ascend the formidable-looking blue gum. The flint tomahawk and the strong hay-band supplied the want of a ladder. . . . The strong wire-grass rope, made into close three-strand plait, being passed round the tree and tied in a loop sufficiently large, the native placed himself within it; then with his tomahawk he made a slightly roughed score in the bark, into which, inserting his muscular great toe only, he steadily and unerringly raised himself upright. The band was then dexterously jerked higher up the trunk; another score made and so on, until he had succeeded in reaching the required height. The scores or steps were never less than three feet and a half apart. Having scaled the tree, the next feat was to follow the tracks of the opossum along some bare projecting branch; upon which the native walked upright and confident, as if he also resided amidst the boughs of towering gums. The snug domicile of the opossum being discovered, the ticklish operation came of thrusting

1: Roth--113-114 (No date) 1890 Tasmanians-2
116, 224, 417, 481

in the bare arm into the hollowed branch, pulling him out by the tail, and tossing him from the dizzy height into the midst of the eager hunters who were assembled round the tree. Frequently, [114] however, the wary little animal... would retreat from its nest, and perching itself... at the extreme end of the branch, would remain till fairly shaken off by its ruthless pursuer.' 'When the opossum was got out of a hole in the tree, they would knock its head against the tree and throw it down. Those below would catch it up if not dead' (Thirkell). Bass, although he did not see an opossum hunted, considered that the trees were climbed by means of the rope, 'for once, at the foot of a notched tree, about eight feet of a two inch rope made of grass was found with a knot in it, near which it appeared to have broken' (Collins, p. 169). He also had seen notched trees (ibid, p. 188). Tasman and his crew, in 1642, had also seen these notches, and reported them to be five feet apart (Gell, II. pp. 323-325)."

1: Roth--114
116, 224, 262, 481, 462

(No date) 1890

Tasmanians

"'Adhering to the rocks... the Mutton-fish are met with abundantly. These are often taken in deep water by the native women, who dive for them, and force them from the rocks by means of a wooden chisel. They put them into an oval bag, and bring them up suspended round their necks' (Backhouse, p. 103). The same author continues, on another occasion: 'In the afternoon we went...on a fishing excursion.... Some of the women went into the water among the large sea-tangle, to take crayfish. These women seem quite at home in the water, and frequently immerse their faces to enable them to see objects at the bottom. When they discover the object of their search, they dive, often using the long stems of the kelp to enable them to reach the bottom; these they handle as dexterously in descending as a sailor would a rope in ascending' (Backhouse, p. 168)."

1: Roth--114-115
116, 224, 412

(No date) 1890

Tasmanians

"One of the French explorers saw the wooden chisels being made. 'We [115] observed some of the savages employed in cutting little bits of wood in the form of a spatula, and smoothing them with a shell, for the purpose of separating from the rocks limpets or sea-ears, on which they feast' (La Billardière, II. ch. x. p. 52)."

1: Roth--115 (No date) 1890 Tasmanians-1
116, 224

"At times fish were speared for sport only, and such pastime is thus described by Lloyd (pp. 50-52): 'On one of these occasions [corroboree] . . . the black and white auditory were informed by the head warrior that a "big one fish spear um" (fish hunt) would come off on the following morning, . . . not with the object of obtaining food, but merely as a matter of sport. . . . The locality chosen for the sport was called Sweet Water Bay. At high-water its greatest depth did not exceed three feet for upwards of one-third of a mile from the shore. Its waters literally teemed with the dangerous ray-fish. The preparation for the onslought upon the finny monsters commenced by simultaneous entry into the water of the whole assembled tribes, men, women, and children, numbering upwards of 300, who, dividing, entered at two different points, distant from each other about 250 yards, and continued to wade out until they had formed themselves into a half circle; then, with their long sticks furiously beating the water, accompanied with frantic yells, and other unearthly sounds, they generally succeeded in retaining within the goal numbers of the dreaded fish. The serried cordon having so far completed their work, a few of the most active and skilful young savages, each armed with the keen-edged tomahawk and two heavy barbed spears, boldly entered the scene of action. Quickly discovering their devoted prey, they cast the deadly weapon; the awkward fish, writhing and plunging, darted along the surface of the water; . . . but the firmly-planted spear once

1: Roth--115
116, 224

(No date) 1890

Tasmanians-2

grasped by the muscular hand of the excited hunter, the victim was soon hauled to the shore and finally despatched.... After having satisfied their warrior-propensities by destroying numbers of those dangerous creatures, the hunters would retire to their camp-fires and regale themselves upon the usual coast fare, oysters and steaming opossum.'"

1: Roth--115-116
116, 223, 462

(No date) 1890

Tasmanians

"..., Anderson reported (Cook's Third Voy. Bk. I. ch. vi.): 'There are several sorts of birds, but all so scarce and shy, that they are evidently harassed by the natives;' while La Billardière has the following (II. ch. x. pp. 42-43): 'A trifling incident gave us reason to presume that they sometimes catch birds with their hands. A paroquet...flew by us, and pitched on the ground at a little distance. Immediately two of [116] the young savages set off to catch it, and were on the point of putting their hands upon it, when the bird took wing.'

According to O'Connor (p. 55), 'The natives are as tenacious of their hunting grounds as settlers are of their farms.' Robinson told Calder (Journ. p. 23), that though their wives went with them in their hunting excursions, they did not allow them to participate in the sport, and that they acted only as drudges, to carry their spears and the game; but that the fishing (for shell-fish only, obtained by diving) was resigned wholly to them. The men, he said, considered it beneath them."

1: Roth--116 (No date) 1890 Tasmanians
116, 185

"'They lay up no stores of provisions, and have been known in winter time to eat kangaroo skins' (Brodribb, p. 52)."

1: Roth--117 (No date) 1890 Tasmanians-1
116, 221, 361

"'They were of wandering habits, yet they seldom advanced beyond the boundaries which marked their own respective possessions--their place of encampment depended on the food they had obtained in hunting or fishing--as it was their custom to make their sojourn where they procured their prey and took their last meal' (Melville, p. 346). Fourneaux (Cook's Sec. Voy. Bk. I. ch. vii.) thought they were nomadic: 'They lie on the ground, on dried grass; and I believe they have no settled habitation (as their houses seemed built only for a few days), but wander about in small parties from place to place, in search of food, and are actuated by no other motive. We never found more than three or four huts in a place, capable of containing three or four persons each only.' The following extracts from Rossel (I. ch. iii. p. 51; ch. iv. pp. 69 and 82) confirm Fourneaux's supposition: 'I found near the stream the remains of some encampments of the natives of the country. The oyster-shells and limpets, pieces of burnt wood, and the down-trodden grass near, assured me that they had stayed there. ... At a short distance from the shore, three huts, which were abandoned, made us think that the natives of the country came to live on this little island during certain seasons of the year. This island [La Haye] is covered with trees; at every step, there, we came across oyster-shells and recent traces of fire, which seemed to show that it had been inhabited by the natives of their country, and that they could only have abandoned it very recently' [time of year,

1: Roth--117 (No date) 1890 Tasmanians-2
116, 221, 361

May]. Breton says (p. 349) 'they lead a wandering life,' and Widowson (pp. 189-190), that they have no appointed place or situation to live in; they roam about at will. . . . They rarely move at night.' "

I: Roth--117-118 (No date) 1890 Tasmanians
116, 221, 361

"Péron (ch. xx. sec. i. p. 448) speaks of their 'always wandering,' and states (ch. xvi. pp. 337-338): 'From what I have elsewhere narrated of our dealings with the inhabitants of Van Diemen's Land, it can be seen that, not only those on Bruny Island belong [118] to the same race, but, further, that they migrate alternately from the one region to the other. It is probable that at the time of our anchorage in Adventure Bay they were on the mainland; for we could not discover any traces of their actually living there. It would appear, likewise, that this part of Bruny Island is less frequented by them than that opposite Van Diemen's Land; which seemed to me to arise from scarcity, in Adventure Bay, of the large Haliotis, big Turbos, and oysters, which constitute the principal food of these people. To make up for this, however, the Bay during summer, when the channel is dried up, supplies them with all the water which they need.' According to Holman (IV. ch. xii. p. 405): 'Migration from one part of the island to another is usual with the respective tribes, according to the season of the year; the attainment of food appearing to be their principal object in the change of place.' "

1: Roth--118 (No date)/1890 Tasmanians
116, 221, 361

"Governor Arthur mentions that the north-east coast of Van Diemen's Land was continually frequented by the natives for shell-fish, and also on account of its being the best sheltered and warmest part of the island, and remote from the settled districts' (Colonies and Slaves, p. 4). Brodribb (ibid. p. 52) mentions that 'The natives from the eastward do not go further west than Abyssinia,' and amongst certain places visited by them 'there is one in the Campbell Town district, where they go to obtain flint. The natives remain more stationary in the winter than in the summer... they are then comparatively inactive.' The Rev. R. Knopwood (ibid. p. 53) understood that the natives cross the country from east to west in the month of March. O'Connor (ibid. p. 54) states: 'They are never seen in winter; ... they then retire into the interior.'"

1: Roth--118-119
116, 221, 361

(No date) 1890

Tasmanians

"It is strange Jeffreys (p. 127) should say, 'They but seldom visit the coast,' for all other writers refer to such visits, and we have the evidence of the recent shell-mounds. He, however, continues: 'Their excursions, in the autumn, are supposed to be from west to east, and in the spring from east to west.' There can be no doubt from all the above that the migrations of the aborigines were periodical, and West (II. p. 20) sums up the question thus: 'The tribes took up their periodical stations, and moved with intervals so regular, that their migrations were anticipated, as well as the season of their return. The person employed in their pursuit by the aid of his native allies, was able to predict at what period and place he should find a tribe;... and though months intervened, he found them in the valley, and at the time he foretold,' adding [119] (II. p. 83), 'During the winter, the natives visited the seashore: they disappeared from the settled districts about June, and returned in October.'"

1: Roth--119
116, 221, 361, 619

(No date) 1890

Tasmanians

"From Fourneaux's account it did not seem that they moved in large numbers; but Prinsep (p. 78) says: 'They move in large bodies, with incredible swiftness, forty or fifty miles in one night.' This statement contradicts that of Widowson, as regards travelling at night; but as regards numbers agrees with O'Connor (p. 54), who says they 'travel in parties of ten, twenty, and thirty.' 'Though they rarely remain two days in a place, they seldom travel far at a time. Each tribe keeps much to its own district' (Backhouse, p. 104). We have seen above that Melville also says they keep within their boundaries; but both statements appear to contradict the reasons usually described as the cause of their intertribal feuds."

1: Roth--119 [2]
116, 221, 462

(No date) 1890

Tasmanians

"According to Laplace (III. ch. xviii. p. 201), in their constant journeys it was the women who had 'to carry the hunting or fishing utensils, the provisions, and the children unable to walk.'"

1: Roth--119 [3] (No date) 1890 Tasmanians
116, 221, 361, 592

"'Each tribe of the aborigines is divided into several families, and each family, consisting of a few individuals, occupies its own fire' (Backhouse, p. 104). Lloyd (p. 137) says also: 'Wherever a tribe of aborigines locate themselves, each family kindles its separate fire at fourteen to twenty yards apart.' 'They never kindle large fires, lest their haunts might be tracked, but choose retired situations, and generally where food and water are easily attainable' (Van Diemen's Land Annual, 1834, p. 78). 'Their encampments were always formed on the margin of a stream or lagoon. To be within reach of a natural reservoir was of prime importance to a people who had no means of digging wells, or of carrying about with them, for any considerable distance, a stock of water' (Dove, I. p. 250)."

1: Roth--119 [4] (No date) 1890 Tasmanians
116, 181, 361

"Colonel Arthur refers to 'the migratory habits of the aborigines, and their attachment to their savage mode of life, as raising difficulties in the way of their settling down in any one district' (Colonies and Slaves, p. 4); and Dove years afterwards makes the same complaint: 'Such is the force of habit and association, that even yet these children of the forest gladly quit the neat and substantial cottages which have been built for them, for the luxury (as they account it) of wandering over the bush, and of reclining under the shade of a roofless bread-wind. In the hour of sickness and death, they often breathe a wish to meet the issue of their maladies amidst the wilds of Nature' (I. p. 249)."

1: Roth--120 (No date) 1890 Tasmanians
116, 342, 313

"Cook and Anderson were both under the impression that the natives hollowed out, by means of fire, the lower part of tree trunks in order to make use of such openings for habitations (Third Voy. Bk. I. ch. vi. pp. 41-45). Mortimer (pp. 17-18) also mentions these burnt-out hollows. Rossel held similar views, and they were confirmed by the fact that these burnt-out hollows were always on the east side of the trees (I. ch. iii. pp. 51-53; ch. iv. pp. 55, 61-62). Marion (p. 34) 'saw no signs of any houses, only some break-winds, rudely formed of branches of trees, with traces of fires near them,' and according to Dixon (p. 22), it 'was only in the coldest weather that they thought of erecting a shelter. This was always of the rudest structure, being a few upright sticks, leaning together, and scantily covered with strips of bark; but as soon as the fine weather returned, the frail habitation was deserted.' "

1; Roth--120 [2] (No date) 1890 Tasmanians
116, 342

"Fourneaux thus describes the huts (Cook's Sec. Voy. Bk. I. ch. vii.): 'The boughs of which their huts are made are either broken or split, and tied together with grass in a circular form, the largest end stuck in the ground, and the smaller parts meeting in a point at the top, and covered with fern and bark, so poorly done that they will hardly keep out a shower of rain. In the middle is the fireplace, surrounded with heaps of mussel, pear-scallop, and crayfish shells . . . I believe they have no settled habitations, as these houses seemed built only for a few days.' Bass's description is somewhat different; 'Their huts, of which seven or eight were frequently found together like a little encampment, were constructed of bark, torn in long strips from some neighbouring tree, after being divided transversely at the bottom, in such breadths as they judge their strength would be able to disengage from its adherence to the wood, and the connecting bark on each side. It is then broken into convenient lengths, and placed, sloping wise, against the elbowing part of some dead branch that has fallen off from the distorted limbs of the gum tree; and a little grass is sometimes thrown over the top part. But, after all their labour, they have not ingenuity sufficient to place the slips of bark in such a manner as to preclude the free admission of the rain' (Collins, p. 168)."

1: Roth--120-121 (No date) 1890 Tasmanians
116, 342

"Against this we have La Billardière's testimony, which says (II. ch. x. p. 10): 'The ingenuity with which they have disposed the bark that covered its roof, excited our admiration; the heaviest rain could not penetrate [121] it. It can be supposed that the different tribes did not all build their huts or break-winds on exactly the same pattern.' Flinders mentions that Mr. Cox saw 'a hut, or rather hovel, neatly constructed of branches of trees and dried leaves' (Sec. IV. p. 91); and from Mortimer's remarks it is to be inferred he also met with huts constructed of leaves and branches, without bark (pp. 17-18). The spongy bark of the Eucalyptus resinifera, which peels off naturally, seems also to have been used for coverings for the huts (La Billardière, I. ch. v. p. 174), and the same author tells us that, in fixing up the framework, the branches were fixed into the ground by both ends (ibid. pp. 179-191)."

1: Roth--121 (No date) 1890 Tasmanians
116, 342

"The illustration we give (after Péron) shows the break-wind nature of these constructions, and Péron's own words well bear out the illustration. Describing one of these he says (ch. xii. p. 225): 'It was simply a wind shelter of bark, arranged in a semicircle, and leaning against some dry branches. The sole object of such a frail refuge could only have been to protect the man from the action of the very cold winds. I observed that its convexity was opposed to the effect of the S. E. winds, which on these shores are the most constant, the most impetuous and the coldest.' Some huts that Calder met with (Journ. pp. 20-21) 'in the Western Mountains seemed to have been constructed in a great hurry, and were composed of a few strips of bark laid against some large dead branches that were used just as they had fallen from the trees above. Others that I have seen had evidently been occupied for several nights. These were also of bark, supported on sticks driven a little into the ground. . . . These huts were closed only on the weather side, and perfectly open in front, some large enough for several persons, others less.'"

1: Roth--121 [2] (No date) 1890 Tasmanians
116, 342

"'It was only on the west coast, between Port Davey and Macquarie Harbour, that huts were in use continuously, for periods of about six months together; these huts were conical, and thatched with grass, having an opening on one side, to answer the double purpose of door and chimney' (Milligan, Beacon, p. 25). Another description of these huts runs: 'Three pieces of timber are placed in an oblique position with their ends sunk a little into the ground, and meeting in a point at the top, where they are fastened by a cord of bark. Two of the three sides of this dwelling are then filled with wicker-work, like their canoes; and the whole is completely secured from the inclemency of the weather by a covering of long grass' (Jeffreys, pp. 128-129)."

1: Roth--121-122 (No date) 1890 Tasmanians
116, 342, 361

"Speaking of the break-winds, West says (II. p. 82): [122] 'These huts formed rude villages, and were seen from seventeen to forty together. The former number being raised by a tribe of seventy, from four to five must have lodged under one shelter. Some, found at the westward, were permanent; they were like beehives, and thatched; several such were seen by Jorgenson, on the western shore--strong and apparently erected for long use.' "

1: Roth--122
116, 352

(No date) 1890

Tasmanians

"In their camping places 'some of them sat on kangaroo skins, and some others had a little pillow, which they called roéré, near a quarter of a yard long, and covered with skin, on which they rested one of their elbows' (La Billardière, II. ch. x. p. 47)."

1: Roth--122 [2] (No date) 1890 Tasmanians-1
116, 342

"'A curious account of one of their places of meeting is preserved in an official letter, written by Mr. W. B. Walker, dated December 24, 1827, from which the following is taken:-- "Some time since Mr. W. Field had occasion to search for a fresh run for some of his cattle, in the course of which he found a fine tract of land, to the west of George Town, in which is an extensive plain, and on one side of it his stockkeepers found a kind of spire, curiously ornamented with shells, grasswork, etc.. The tree of which it is formed appeared to have had much labour and ingenuity bestowed upon it, being by means of fire brought to a sharp point at the top and pierced with holes, in which pieces of wood are placed in such a manner as to afford an easy ascent to near the top, where there is a commodious seat for a man. At the distance of fifteen or twenty yards round the tree are two circular ranges of good huts, composed of bark and grass; described as much in the form of an old-fashioned coal-scuttle turned wrong side up, the entrance about eighteen inches high, five feet or six feet high at the back, and eight feet or ten feet long. There are also numerous small places in form of birds'-nests, formed of grass, having constantly fourteen stones in each. The circular space between the spire and the huts has the appearance of being much frequented, being trod quite bare of grass, and seems to be used as a place of assembly and consultation. In the huts and the vicinity were found an immense number of waddies, but very few spears. . . . There are two

1: Roth--122 [2] (No date) 1890 Tasmanians-2
116, 342

others, but of inferior construction, one about five miles from the Supply Mills, and the other west of Piper's Lagoon, north of the Western River. He [my informant] has frequently met small parties of natives on their way to and from the two last-named places"' (Calder, Journ. pp. 23-24)."

1: Roth--122-123 (No date) 1890 Tasmanians
116, 417

"La Billardière describes a curious structure of another [123] sort (ch. v. pp. 178-179): 'We found on the skirts of the forest a fence constructed by the natives against the winds of the bay. It consisted of strips of the bark of the *Eucalyptus resinifera*, interwoven between stakes fixed perpendicularly into the ground, forming an arch, of about the third of the circumference of a circle, nine feet in length and three in height, with its convex side turned towards the bay.... We found another of the fences above described on the skirt of the forest. It was of the same construction and height as the former, but twice as long.'"

1: Roth--123 (No date) 1890 Tasmanians
116, 241

"Of agriculture in all its branches the Tasmanians appear to have been absolutely ignorant, for we find no mention anywhere of their possessing any knowledge of the cultivation of the soil."

1: Roth--123 [2]
116, 177, 231, 224

(No date) 1890

Tasmanians

"Davies (p. 418) remarks: 'They have no domestic animals, unless a young tamed kangaroo could be esteemed such; and it is much to be doubted, whether, in their wild state, they even had this. Of later years they have had dogs.' These dogs, according to Backhouse (p. 85), 'were highly valued by their owners, who obtained them from Europeans, there being originally no wild dogs in Van Diemen's Land.' Widowson also tells us (p. 190) that the aborigines 'roam about at will, followed by a pack of dogs, of different sorts and sizes, which are used principally for hunting. He adds (ibid.) a curious fact in connection with their fondness for these animals, namely, that the 'females are frequently known to suckle a favourite puppy instead of the child.'"

1: Roth--123 [3]
116, 515

(No date) 1890

Tasmanians

"With regard to the question of vermin, we have the following statement by La Billardière (II. p. 55): 'These people are covered with vermin. We admired the patience of a mother, who was a long while employed in freeing one of her children from them; but we observed with disgust, that, like most of the blacks, she crushed these filthy insects between her teeth, and then swallowed them.'"

1: Roth--123 [4]
116, 585

(No date) 1890

Tasmanians

"No marriage ceremony seems to have been described or even witnessed by any European."

1: Roth--123-124 (No date) 1890 Tasmanians
116, 583, 595, 586

"'It was rarely the custom amongst them to select wives from [124] their own tribes, but rather to take them furtively, or by open force, from neighbouring clans; they were monogamous, but the practice of divorce was recognized, and acted upon, on incompatibility of disposition and habits, as well as on grosser cause given. Tasmanian lords had no difficulty, and made no scruple, about a succession of wives, and would thus occasionally, after temporary separation, readjust differences, and live happily ever after with their first loves: still they never kept more than one wife at one time' (Milligan, Beacon, p. 29)."

1: Roth--124
116, 584, 595

(No date) 1890

Tasmanians

"Calder also speaks as though they were a monogamous people: 'It is nowhere stated... that polygamy was practised by the Tasmanian; but as the man Joe... had two wives at the same time, it cannot be said the practice was unknown to them' (Journ. p. 22). Péron mentions meeting with a family of aborigines, 'two members of which, a young man and a young woman, appeared to us to be at the same time epoux et frères' (ch. xii. p. 226). There is, however, plenty of evidence to show that the natives were polygamous. West says (II. p. 78): 'Polygamy was tolerated; women were, latterly, bigamists.... It is said they courted with flowers.' Lloyd settles the question in favour of polygamy thus (pp. 44-45): 'Plurality of wives was the universal law among them. Amongst the Oyster Bay tribe, in 1821, I scarcely ever knew an instance of a native having but one gin. On the contrary, two or three were the usual allowance. I have known a grey-headed old savage to possess three wives of the respective ages of thirty, seventeen, and ten years, all betrothed to him from childhood, and from the time of their betrothal, became members of his family circle, entirely dependent on him for support.'"

1: Roth--124 [2]
116, 595, 562

(No date) 1890

Tasmanians

"In spite of Lloyd's experience, there were doubtless exceptional cases when monogamy prevailed, for on one occasion during an interview La Billardière reports: 'Two of the stoutest of the party were sitting in the midst of their children, and each had two women by his side. They informed us by signs that these were their wives, and gave us a fresh proof that polygamy is established among them. The other woman, who had only one husband, was equally careful to let us know it. It would be difficult to say which are the happiest; as the most laborious of their domestic occupations devolve upon them, the former had the advantage of a partner in them, which perhaps might sufficiently compensate their having only a share in their husband's affections' (II. ch. x. p. 60). Dove considers that from the very fact of polygamy prevailing, the condition of the women must be abject (I. p. 252)."

1: Roth--125 (No date) 1890 Tasmanians
116, 593

"Regarding their treatment by their husbands, Péron, describing an interview with some twenty female aborigines, says: 'They were nearly all covered with scars, the miserable results of the bad treatment of their brutal husbands' (p. 252). These scars may perhaps have been only the cicatrices with which they adorned themselves. The manner in which the men took the food from the women, giving them only the remnants, has been described in the chapter on food. On one occasion some twenty women had deposited the results of their fishing at the feet of the men, 'who immediately divided it up, without giving them any; they proceeded to group themselves behind their husbands, who were seated on the back of a large sand-bank; and there, during the remainder of the interview, these unfortunates dared neither to raise their eyes, speak, nor smile.'"

1: Roth--125 [2]
116, 562, 593

(No date) 1890

Tasmanians

"...La Billardière's statement (II. ch. x. p. 61) that the women showed the greatest subordination to their husbands: 'It appeared that the women were careful to avoid giving their husbands any occasion for jealousy.' 'The men are very indolent, and make the women their beasts of burden, and do all their servile operations, such as cooking, etc. ... While the men are taking it easy in front, the women follow at some short distance behind, sweltering under a load of one or two children on their backs, a couple of puppy dogs in their arms, and a variety of miscelaneous articles slung around them. The men are extremely selfish; if, after being short of food, one kills a kangaroo, he does not divide it with the others of the party, but, after his wife has cooked it, and taken her place behind his back, he satisfies himself with the choicest parts, handing her from time to time the half-devoured pieces over his shoulder; this he does with an air of the greatest condescension, without turning round' (Davies, p. 415)."

1: Roth--125-126 (No date) 1890 Tasmanians
116, 562

"Lloyd's account is very similar (p. 44): 'Hard labour is the matrimonial inheritance of the poor gin [wife]. In travelling, the task of carrying her infant, the food, and all the worldly goods and chattels of the family, devolved upon the wretched woman; whilst her lord, with head erect, unburdened except with the spear, the shield, and waddie, walked proudly in advance of his frail tottering slave;' and so is Calder's (Journ. p. 20): 'They [the men] did not allow their wives to participate in the sport, . . . they acted only as drudges to carry their spears and the game; but the fishing (for shell fish only. . .) was resigned wholly to them. The men considered it beneath them, and left it, and all other troublesome services, to them, who, in nine cases out of ten, [126] were no better than slaves. If a storm came on unexpectedly, the men would sit down while the women built huts over them, in which operation, as in all others of a menial nature, the men took no part.'"

1: Roth--126 (No date) 1890 Tasmanians
116, 462, 502, 593

"'The construction and propulsion of the catamaran, or boat of the native, was always the work of the women' (ibid. p. 22). In Péron's drawing of the canoe it is propelled by men. La Billardière relates (II. ch. x. p. 59) that 'it gave him and his party great pain to see the poor women condemned to the severe toil of diving for shell-fish, . . . and often entreated their husbands to take a share in their labour at least, but it was always in vain. The men remained constantly near the fire, feasting on the best bits.' 'Mr. Horton records an instance of unkindness, perhaps not general, nor very uncommon; it was noon: the mother, her infant, and little boy, had been without food all day; the father refused any part of that he had provided. Another of the tribe, however, was more generous; when he handed the woman a portion, at Mr. Horton's request, before she tasted any herself, she fed her child' (West, II. p. 79). The Van Diemen's Land Almanac for 1834, p. 78, says the men treat their women kindly."

1: Roth--126 [2] (No date) 1890 Tasmanians
116, 593

"According to West (I. p. 80): 'They were sensible of domestic affections. It once happened that when some eleven fugitives were detained at Richmond, at the end of the war of extermination, Mr. Gilbert brought up two others, a man and women; they were recognized from afar by the party first taken; these raised the cry of welcome; it was a family meeting, and deeply moved the spectators. The parents embraced their children with rapture and many tears.'"

1: Roth--126-127 (No date) 1890 Tasmanians
116, 837, 593

"The arrival of the first white men, chiefly sealers, without any female companions, naturally led to close relations between the aboriginal women and the sealers. 'These connections became so common, that the Governor,.... thinking to do an act of justice by setting these women at liberty, ordered them to be sent back to their tribes; but the magistrates charged with the carrying out of the decree were so moved by the despair and the prayers of these poor creatures, that they demanded fresh orders, and things remained as before' (Laplace, III. ch. xviii. pp. 202-203), and in Jeffreys (pp. 118-119), we find the following words bearing on these liaisons: 'The author had several opportunities of learning from the females, that their husbands act towards them with considerable harshness and tyranny. These women are known sometimes to run away from that state of bondage and oppression to [127] which they say their husbands subject them. In these cases they will attach themselves to the English sailors.... They give their European protectors to understand that their own husbands make them carry all their lumber, force them out to hunt, and make them perform all manner of work; and that they find their situation greatly improved by attaching themselves to the sealing gangs.'"

1: Roth--127
116, 855, 865

(No date) 1890

Tasmanians

"'Practising throwing small spears, and other savage exercises, appear to be the whole education and employment of the children.' Beyond this statement of Davies (p. 412) we have no knowledge of the way in which their children were brought up. La Billardière 'observed in the children the greatest subordination to their parents' (II. ch. x. p. 60). The women had the entire care of the children, and the natives were extremely fond of their offspring (Van Diemen's Land Almanac, 1834, p. 78). On one occasion a French party alarmed the children, upon which La Billardière remarks (II. ch. x. pp. 54-55): 'The least of the children, frightened at the sight of such a number of Europeans, immediately took refuge in the arms of their mothers, who, lavished on them marks of the greatest affection. The fears of the children were soon removed; and they showed us, that they were not exempt from little passions, whence arose differences, to which the mothers almost immediately put an end by slight correction; but they soon found it necessary to stop their tears by caresses.' 'I shall not pass over in silence the correction a father gave one of his children for having thrown a stone at the back of another younger than himself: it was merely a light slap upon the shoulder, which made him shed tears, and prevented him doing so again' (Ibid. II. ch. x. p. 48). On the other hand, it is reported (Widowson, p. 190): 'So careless are they of their children, that it is not uncommon to see boys grown up, with feet exhibiting the loss of a toe or two, having, when infants, been dropped into the fire by the mother.'"

1: Roth--127 [2]
116, 881, 304

(No date) 1890

Tasmanians

"Nothing is known concerning any initiatory rites practised by the Tasmanians. Davies (p. 412) tells us that when 'the males arrive at the age of puberty, they are deeply scarified on the shoulders, thighs, and muscles of the breast.'"

1: Roth--128 (No date) 1890 Tasmanians
116, 304

"Some natives were observed, in 'whom one of the middle teeth of the upper jaw was wanting, and others in whom both were gone. We could not learn the object of this custom; but it is not general, for the greater part of the people had all their teeth' (La Billardière, II. ch. xi. p. 76). Henderson says: (Bk. II. p. 148): 'The extraction of one of the front teeth from the males is not practised in Van Diemen's Land.' An examination of the skulls in the Museum of the Royal College of Surgeons shows that, in so far as the skulls there collected are concerned, the Tasmanians were not in the habit of knocking out a front tooth. Jeffreys mentions that the Tasmanian women did not practise the custom which prevails in the other colonies of New Holland, of cutting off part of the little finger (p. 120). Marion mentions that the natives he saw were not circumcised (p. 28), and he is the only author who refers to circumcision."

1: Roth--128 [2]　(No date) 1890　Tasmanians
116, 764

"As the members of d'Entrecasteaux's expedition, with one exception, did not anywhere come across human bones, they concluded that the natives buried their dead (Rossel, I. ch. iv. p. 56). Some human bones were once found amongst the ashes of a fire made by the natives. Several bones of the pelvis were pronounced by their form to have been part of the skeleton of a young woman; some of them were still covered with pieces of broiled flesh (La Billardière, I. ch. v. p. 205)."

1: Roth--128-130 (No date) 1890 Tasmanians-1
116, 764

"It was left to Péron to make the remarkable discovery, at Cape Maurouard, of the very curious way in which the aborigines buried some of their dead. 'On a large piece of green sward, under the shadow of some old Casuarinas, a cone was raised, roughly made of bark, fixed into the ground at the lower end, and joined at the top by a band of the same materials. Four long poles, fixed at one end in the ground, served to support all the bark under which they were placed: these four poles seemed also intended to serve as an ornament to the structure; for instead of being united at the top like the bark, and so forming a simple cone, they were crossed at a little more than half of their length, that is to day, precisely at the point of their projection beyond the roof of the monument. From this arrangement a sort of tetragonal pyramid resulted, on the apex of [129] which appeared an inverted cone.... At each of the four sides of this pyramid there was a broad strip of bark, of which the two ends were bound below by the big band which bound all the others at the top. The result was, that each of these four strips formed a sort of bow, more pointed at the lower end, and large and rounder on the top; as each of these bows corresponded with one of the sides of the pyramid, it can be easily imagined what elegance and picturesqueness such an arrangement would offer.... I took off some of the thick pieces of bark and easily penetrated right under the cover. The whole of the upper portion was free; at the bottom there was a large flattened cone, formed of a light and fine grass, arranged, with much care, in concentric and very deep layers.... Eight small wooden wands, crossing one another at the top of this cone of grass, served to hold it together; every wand had its end pushed into the ground, and was held down by a large piece of flat granite.... Hardly had I raised some of the upper layers of grass when I perceived a large heap of white ashes which appeared to have been collected with care; I plunged my hand into the middle of them; I felt something which resisted more strongly; I wished to draw it out; it was a human jaw-bone, on to which some shreds of flesh were still adhering.... This verdure, these flowers, the protecting trees, the deep layer of young grass which covered the ashes, all united in convincing me that I had just discovered a tomb. As I removed the ashes, I noticed a very black, friable, and light charcoal; I recognized animal charcoal; at the same moment I drew out a portion of a femur with some shreds of flesh; one could still distinguish fragments of large arteries full of calcined blood, reduced to that state at which this fluid resembles a resinous substance. These first bones were succeeded by others no less recognizable; vertebrae, fragments of the tibia, humerus, tarsal and carpal bones, etc., they were all much changed by fire, and were easily reduced to powder.... These bones were not lying, as I had at first thought, simply on the surface of the earth; they were collected at the bottom of a circular hole, 40 to 48 centimetres (15 to 18 inches) in diameter, and 21 to 27 centimetres (8 to 10 inches) deep. . . . At the foot of the hill on which this monument was erected, there was a brook of sweet, fresh, and limpid water. . . . This monument, the only one we had been able to discover on these shores, appeared to have been a memorial structure. . . . The tomb which I had just been observing was situated in that part of Eastern Bay which alone could have afforded [130] us fresh water; at this same point, also, the large shell-fish, which formed the aborigines' daily food, was more abundant. This presumption with regard to the deliberate choice of the position of the tomb was strengthened by an observation I made on the following day in Oyster Bay, regarding a similar structure, which was also placed on an eminence, at the foot of which ran a fresh-water stream, the only one we had been able to discover along the whole stretch of the latter bay. The same feeling, therefore, which consecrated these monuments, caused them to be erected in the most interesting and cherished spots, and where, brought thither frequently by his wants, man would most strongly experience the desire for commemoration. . . . The drawing of this tomb, made with great exactitude by M. Petit and finished by M. Lesueur, leaves nothing to be desired regarding the details of this structure and the pleasant view from the hill on the top of which it was situated."

"I have spoken of a second tomb which we visited next day in Oyster Bay. . . . I will describe in a few words its peculiarities. Placed on a slight eminence, at the foot of which ran a fresh-water stream, . . . this second monument differed in the main but little from the one I have just described; but being older than the former, its shape was less regular; the poles which should have supported the bark had fallen with it; the grass covering the ashes was greatly changed by the moisture of the atmosphere: otherwise, the bones and ashes were arranged in much the same way as those in the tomb at Eastern Bay. The only peculiarity deserving of careful note was, that on the inner surface of some of the best and largest pieces of bark some characters were crudely marked, similar to those which the aborigines tattooed [sic] on their forearms.

'From the nature of these monuments one must not be surprised at the small number of them met with. The bark protecting them is soon destroyed by the action of the atmosphere or dispersed by the winds. The tender grass which covers the ashes is not long in decomposing; and the ashes themselves, partially scattered, would soon present the appearance of a fire having been recently lighted there; and, as the bones had been collected at the bottom of a hole, they remain naturally buried, and would not be met with on the surface of the earth. Added to which, the thorough burning they had been subjected to necessarily hastened their decomposition and complete annihilation' (Péron, ch. xiii. pp. 265-273)."

1: Roth--130-131 (No date) 1890 Tasmanians
116, 764

"The only other account of a sepulchre is given by Braim [131] (II. ch. vi. pp. 266-269), taken from Jorgensen's Journal: 'Mungo, our black guide, ... conducted us to a number of large rocks....extremely difficult of access. Under one of these projecting rocks, we found a species of cave, where Mungo pointed to a heap of flagstones, round which were placed, in a very compact manner, pieces of gum-bark, the whole appearing as a small pyramid. This was a grave, and in the middle of it was deposited a spear, pointed to the depth of two feet, and the upper end of it pointed with a human bone. We opened the grave with our bayonets, and, in so doing, met with several layers of flat stones.... At the bottom, we found some human bones, which, from the state they were in, clearly indicated that they had for a long time remained in the grave.... Mungo did not behold unmoved our sacreligious invasion of the solemn and silent repository of one of his countrymen, whom he described as a great warrior from the circumstances of his burial. When I asked Mungo the reason of the spear being struck into the tomb, he replied quietly, "To fight with when he is asleep." He also confirmed the opinion that the aborigines buried their dead in an erect position.'"

1: Roth--131
116, 764

(No date) 1890

Tasmanians

"Milligan (Beacon, pp. 30-31) says: 'Some of the tribes were in the habit of burning the remains; in which the ashes were sometimes taken up very carefully, and carried about as an amulet, to ward off sickness, and to insure success in hunting and in war. Other tribes placed their dead in hollow trees, surrounded with implements of the chase and war, building them in with pieces of wood gathered in the neighbourhood; while others *would look out for natural graves, made by the upturn of large trees*, and there deposit the bodies of their dead, leaving them but slightly covered with stones and loose earth.' According to Holman (I^{V}. ch. xii. p. 404): 'If they cannot find a tree which decay has fitted for their purpose, they, by the use of fire, procure a cavity sufficiently large for the occasion.' 'Other tribes, again, when it was not convenient to carry off the dead body to some place of interment, would put it into some hollow tree, in as upright a position as possible; and to preserve him in this position, a spear was stuck through his neck into the tree. Another spear was left with the dead' (Braim, II. ch. vi. p. 268)."

1: Roth--131-132 (No date) 1890 Tasmanians -1
116, 764

"Mr. Meredith, in describing the only instance he knew of in which a native lost his life at the hands of the whites, says: 'The man who had the gun fired at the foremost native, and shot him dead: the others ran to their fallen companion, and our men escaped.' Afterwards these [132] Europeans 'returned to the place where the black was shot. The other natives had dragged his body into a hollow tree, and covered it with dead wood, but none of them were then to be seen' (pp. 199-200). Gilbert Robertson's words (Colonies and Slaves, p. 48) are to the same effect. Davis (p. 417) does not quite agree with the above accounts; he says: 'When a death occurs in a tribe, they place the body upright in a hollow tree, and (having no fixed habitations) pursue their avocations. When some time has passed, say a year or upwards, they return to the place and burn the body, with the exception of the skull; this they carry with them, until they chance (for I do not think they lose much time in seeking it) to fall in with a cemetery, in which a number of skulls are heaped together, when they add the one with them to the number, and cover them up with bark, leaves, etc. They do not bury them in the ground. I have never been able to ascertain that they put either weapons or food in the tree with the dead.' The same author continues (p. 418): 'During the whole of the first night, after the death of one of their tribe, they will sit around the body, using rapidly a low continous recitation to prevent the evil spirit from taking it away. They are extremely jealous of this ceremony being

1: Roth--131-132 (No date) 1890 Tasmanians-2
116, 764

witnessed by strangers; but I had, upon one occasion, an opportunity of being an ear-witness of it the whole night.'"

1: Roth--132-133 (No date) 1890 Tasmanians-1
116, 764

"The lighting of a funeral pyre is thus described by Backhouse, who was on the spot shortly after the event occurred at the aboriginal settlement after the war. He says (p. 105): 'One of the women died. The men formed a pile of logs, and at sunset placed the body of the woman upon it, supported by small wood, which concealed her, and formed a pyramid. They then placed their sick people around the pile, at a short distance. On A. Cottrell, our informant, inquiring the reason of this, they told him the dead woman would come in the night and take the "devil" out of them. At daybreak the pile was set on fire, and fresh wood added as any part of the body became exposed, till the whole was consumed. The ashes of the dead were collected in a kangaroo skin, and every morning, before sunrise, till they were consumed, a portion of them was smeared over the faces of the survivors, and a death song sung, with great emotion, tears clearing away lines among the ashes. The store of ashes, in the mean time, was suspended about one of their necks.... A few days after the decease of this woman, a man, who was ill at the time, stated that he should die when the sun [133] went down, and requested the other men would bring wood and form a pile. While the work was going forward, he rested against some logs that were to form part of it, to see them execute the work: he became worse as the day proceeded and died before night. The practice of burning the dead is said to have extended to the natives of Bruny Island; but those of the east coast put the deceased into hollow trees, and fenced them in with bushes. They do not consider a person completely dead till the sun goes down!'

According to West (II. p. 91): 'A group of blacks was watched in 1829, while engaged in a funeral. A fire was made at the foot of a tree; a naked infant was carried in procession, with loud cries and lamentations; when the body was decomposed in the flames, the skull was taken up by a female, probably the mother. The skull was long worn, wrapped in kangaroo skin.'"

1: Roth--133-134 (No date) 1890 Tasmanians
116, 764

"On one occasion Robinson, the protector, found on his return that a woman having died, her body had been immediately burned by her husband. He mentions that the body was placed in a sitting posture. The husband's turn was soon to come. This dying man had a keen perception of his approaching end, and when he knew it was at hand, his last desire was to be removed into the open air to die by his fire. Robinson says he was busy preparing for his departure for Hobart Town for medical assistance, when the groans of this man ceased, and with them the noise of the other natives. 'A solemn stillness prevailed. ...I went out when he had just expired. The other natives were sitting round, and some were employed in gathering grass. They then bent the legs back against the thigh, and bound them together with twisted grass. Each arm was bent together, and bound round above the elbow. The funeral pile was made by placing some dry wood at the bottom, on which they laid some dry bark, then placed some more dry wood, raising it ahout [sic] two feet six inches above the ground; a quantity of dry bark was then laid upon the logs, upon which they laid the corpse, arching the whole over with dry wood, men and women assisting in kindling the fire, after which they went away, and did not approach the spot any more that day. The next morning I went with them to see the remains...; they were then collected and burnt. I wished them to have burnt the body on the same spot where his body had been burnt, ...but they did not seem at all willing, so I did not urge it. After the fire had been burnt out, the ashes were scraped together, and covered over [134] with grass and dead sticks' (Calder, Journ. pp. 16-18)."

l: Roth--134 (No date) 1890 Tasmanians
116, 764

"This haste to get the dead bodies of their friends burned as soon as possible is referred to by Braim (II. ch. vi. p. 226): 'Those to the south were burned, a large pile of wood having previously been heaped up and set fire to; for scarcely was the body dead before it was placed among the flames, and even when it appeared that a native could not long survive, preparations were made for consuming the body the very moment life had fled.' He adds: 'The aborigines could assign no other reason for burying their dead in an erect posture except custom.'

'Among themselves they have no funeral rites' (Widowson, p. 191)."

1: Roth--135 (No date) 1890 Tasmanians
116, 302

"The following accounts describe the method of wearing the hair. Anderson says, 'Their hair is perfectly woolly and clotted, or divided into small parcels, with the use of some sort of grass, mixed with a red paint or ochre, which they smear on their heads,' and Backhouse (p. 78), 'The men clotted their hair with red ochre and grease; and had the ringlets drawn out like rat-tails.' According to Davies, 'The men allow their hair to grow very long, matting each lock separately with grease and ochre.' Practically the way the men wore their hair was unlike that of any other people. Judging from drawings, etc., they appear to have dressed their hair into thin spiral ringlets about three to four inches long, and described as follows by various travellers:--Anderson says (Cook's Third Voy. Bk. I. ch. vi.): 'Their hair is perfectly woolly, and clotted or divided into small parcels with the use of some sort of grass, mixed with a red paint or ochre, which they smear on their heads.'"

1: Roth--135 [2] (No date) 1890 Tasmanians
116, 302

"Marion speaks of it being tied in knots--pelotons (p. 28). 'The men allowed their hair to grow very long, and plastered it all over very thickly with a composition of red ochre and grease, and when it dried a little their locks hung down so as to resemble a bundle of painted ropes' (Calder, Journ. p. 20). While Backhouse says (p. 79): 'The men clotted their hair with red ochre and grease, and had the ringlets drawn out like rat-tails.' 'The men wore it long, and gave it a mop-like form and appearance by smearing it with fat of the wombat and kangaroo, and then daubing it full of red ochre, by which it was made to hang in corkscrews all around, and over the face and neck down to the shoulders' (Milligan, Beacon, p. 28)."

1: Roth--136 (No date) 1890 Tasmanians
116, 302

"The women wore their hair differently to the men, thus, according to Anderson: 'The females differed from the men, that though their hair was of the same colour and texture, some of them had their heads completely shorn; in others this had been done only on one side; while the rest of them had all the upper part of the head shorn close, leaving a circle of hair all round' (Cook's Third Voy. Bk. I. ch. vi.). Backhouse (p. 79) also states that 'the women cropped their hair as close as they could with sharp stones or shells.' Davies' description is much to the same effect: 'The hair of the female appears more woolly than that of the male; this is probably owing to the female keeping her hair cut extremely close, leaving a narrow circle all round, as if a basin had been put over the head, and hair inside of it cut away.' In describing a friendly meeting with twenty female aborigines, Péron (p. 252) says, 'Their hair was short, frizzled, black and dirty, reddened in some with ochre.' Calder says (Journ. p. 20): 'The women appeared to great disadvantage, by their fashion of shaving the head quite closely, which in their wild state was done with flint and shells, and afterwards with glass.' The women 'carefully prevent the hair from growing to any great length, by cutting it off with the sharp edges of two pieces of broken crystal' (Jeffreys, p. 119)."

1: Roth--136 [2]
116, 302

(No date) 1890

Tasmanians

"Speaking generally Lloyd thus describes their toilet customs (pp. 43-44): 'During the summer months it was cut singularly close to the skin by means of sharp flint stones; but latterly, with the more artistic appliances of broken glass bottles. The tedious ceremony was accomplished by severing ten or twenty hairs at each incision. A similar process was adopted in native shaving and performed with such skill and precision as seldom, if ever to excoriate the skin; but it occupied the sable barber at least three hours to turn off a moderate-sized head in proper trim for a grand corroboree or dance.' 'They never suffer their hair to grow very long. This they prevent by cutting it off frequently with sharp shells or pieces of broken crystal' (Leigh, III. p. 243). La Billardière (II. 59-60), in describing how the natives break pieces of wood over their heads, says: 'Their hair forms a cushion, which diminishes the pressure, and renders it much less painful. ... Few of the women, however, could have done as much; for some had the hair cut pretty short, ... others had only a simple crown of hair. We made the same observation with respect to several of the children, but none of the men.'"

1: Roth--136-137
116, 142

(No date) 1890

Tasmanians

"Milligan (Beacon, p. 25) speaks of the 'hair growing remark-[137]ably low upon the forehead, and extending down, in both sexes, on each side of the temples, in the shape of a whisker.'"

1: Roth--137
116, 142, 302

(No date) 1890

Tasmanians

"Strzelecki tells us (p. 334): 'The hair is subject to filthy customs. I allude to the anointing of the head with a mixture of clay, red ochre, and fish grease, in order to prevent the generation of vermin.' There seems to be no proof that the greasing and the colouring of the hair noticed also by Cook (as above), Widowson (p. 187), Flinders (Sec. iv. p. 187), Melville (p. 346), La Billardière (II. ch. xi. p. 73), Péron (ch. xiii. p. 280) and Marion (p. 28), was resorted to on account of the cause as cribed by Strzelecki.

Fourneaux refers to the men smearing their beards with a red ointment, and Péron (p. 222) refers to an old man whose beard was partly grey. La Billardière (I. pp. 222) says some had long beards, and later on (II. p. 38) that they let their beards grow. The beards of the men are shown are shown in most illustrations."

1: Roth--137 [2]
116, 304

(No date) 1890

Tasmanians

"Most of the early travellers refer to the peculiar scars with which these people adorned themselves. Marion speaks of some sorts of designs incrusted in their skin on the chest (p. 28), and says (p. 31) that one savage had his chest gashed like the Mozambique Kaffirs. Flinders (sec. iv. p. 187), while sailing up the Derwent River, met with a native who had marks raised upon the skin. Bligh speaks (p. 51) of their skin being scarified about their shoulders and breast. Mortimer (p. 19) observed several of them [fifteen natives] to be tattooed [sic] in a very curious manner, the skin being raised so as to form a kind of relief. 'The shoulders and breasts were marked by lines of short raised scars, caused by cutting through the skin and rubbing in charcoal. These cuts somewhat resembled the marks made by a cupping instrument, but were much larger and further apart' (Calder, Journ. p. 20). Milligan (Beacon, p. 29) tells us of the 'symmetrical lines of scars raised by incisions made, and long kept open, across the chest, and upon the arms and thighs, a practice to which the women appear often to have submitted, though more characteristic of the men their masters.' Davies (p. 414) says he has seen the women scarified, 'but whether for ornament, or from surgical treatment, I know not.'"

1: Roth--137-138 (No date) 1890 Tasmanians
116, 304

"Anderson (Cook's Second Voy. [138] Bk. I. ch. vi.) relates they are 'masters of some contrivance in the manner of cutting their arms and bodies in lines of different lengths and directions, which are raised considerably above the surface of the skin, so that it is difficult to guess the method they use in executing this embroidery of their persons;' and Cook himself says (ibid): 'They wore no ornaments, unless we consider as such some large punctures or ridges raised on different parts of their bodies, some in straight, others in curved lines. . . . The women had their bodies marked with scars in the same manner.'"

1: Roth--138
116, 304

(No date) 1890

Tasmanians

"La Billardière, in speaking of a party of natives (II. ch. xi. p. 76), says: 'Almost all of them were tattooed [sic] with raised points, sometimes placed in two lines, one over the other, much in the shape of a horse-shoe; though frequently these points were in three straight and parallel lines on each side of the breast: some were observed, too, toward the bottom of the shoulder-blades, and in other places.' He also speaks (p. 73) of a man 'so tattooed [sic] with great symmetry.' The reader will perhaps think it hardly correct to term this class of ornamentation tatooing. Previous to this La Billardière has related (II. ch. x. p. 38): 'On their skin, particularly on the breast and shoulders, may be observed tubercles symmetrically arranged, exhibiting sometimes lines four inches in length, at other times points placed at different distances. The application, by which these risings were produced, had not destroyed the cellular membrane, however, for they were of the same colour as the rest of the skin.'"

1: Roth--138 [2] (No date) 1890 Tasmanians
116, 304

"Backhouse (p. 84) describes these ornamental scars thus: 'The blacks make symmetrical cuttings on their bodies and limbs, for ornament. They keep the cuts open by filling them with grease, until the flesh becomes elevated. Rows of these marks, resembling necklaces around the neck, and similar ones on the shoulder, representing epaulets, are frequently seen. Rings representing eyes are occasionally seen on the body, producing a rude similitude of a face.'"

1: Roth--138-139 (No date) 1890 Tasmanians
116, 304, 881

"'When the males arrive at the age of puberty, they are deeply scarified on the thighs, shoulders, and muscles of the breast, with a sharp flint or glass. When I witnessed the operation, a female was the operator, and such, I believe, is always the case. The subject was a young man named Penderoine, brother to the celebrated western chief Weymerricke; the instrument was a piece of broken bottle, and, although the fat of his shoulder literally rose and turned back like a crimped fish, he was, during the whole operation, in the highest glee, laughing, and continually interrupting his operatrix by picking up chips to fling at our [139] party, in play. These scarifications are intended as ornaments' (Davies, p. 412)."

1: Roth--139 (No date) 1890 Tasmanians
116, 302

"'Their bodies appear to be daubed with a kind of dirty red paint or earth' (Mortimer, p. 19). 'The young men. . . draw a circle round each eye, and waved lines down each arm, thigh, and leg, which give them a frightful appearance to strangers' (Leigh, III. p. 243). Anderson thought (Cook's Sec. Voy. Bk. I. ch. vi.) that they 'sometimes heightened their black colour by smutting their bodies, as a mark was left behind on any clean substance, such as white paper, when they handled it,' and Flinders met a savage on the Derwent River whose face was so blackened (Sec. iv. p. 187). Marion (p. 31) tells of a savage who on washing turned reddish, and it was seen that it was only smoke and dirt which made him appear so black. According to Bligh (p. 51), 'One of them was distinguished by having his body coloured with red ochre, but all the others were painted black, with a kind of soot, which was laid on so thick over their faces and shoulders, that it is difficult to say what they were like,' and Bass describes meeting with a native whose face was blackened, and the top of his head was plastered with red earth (Collins, ch. xvi. p. 187)."

I: Roth--139 [2] (No date) 1890 Tasmanians
116, 302

"Backhouse thus describes the painting of a party of sixteen natives (pp. 165-166), 'They were smeared from head to foot with red ochre and grease; and, to add to their adornment, some of them had blackened a space of about a hand's breadth on each side of their faces, their eyes being nearly in the centre of each black mark,' and he tells the following funny story: 'John R. Bateman, master of the brig Tamar, once had some soup made for a party of these people whom he was taking to Flinders Island. They looked upon it complacently, skimmed off the floating fat with their hands, and smeared their hair with it, but would not drink the soup!' Elsewhere (p. 104) he says, 'These people not only smear their bodies with red ochre and grease, but sometimes rouge the prominent parts tastefully with the former article, and they draw lines, that by no means improve their appearance, with a black, glittering mineral, probably an ore of antimony, above and below their eyes.' He believed that this greasing and colouring had other uses than mere ornamentation, for he tells us (p. 79), 'To enable them to resist the changes of the weather, they smeared themselves from head to foot with red ochre and grease.'"

I; Roth--139-140 (No date) 1890 Tasmanians
116, 302

"Davis (p. 140) gives a like explanation; 'The men grease their bodies, and streak them with red ochre, and a variety of plumbago; this is partly done for ornament, but they say that it in a great measure protects them [140] from the inclemency of the weather.' 'Ouré-Ouré [Péron's friend] showed us for the first time the kind of paint in these regions, and the manner of its application. Having taken some charcoal in her hands, she reduced it to very fine powder; then, putting it in her left hand, she took some in her right, rubbed first of all her forehead, and then both her cheeks, and in a moment made herself black enough to frighten one: what seemed to us most singular was the complacency with which this young girl appeared to regard us after this operation, and the confident air which this new ornament had spread over her physiognomy' (Péron, pp. 227-228)."

1: Roth--140 (No date) 1890 Tasmanians-1
116, 302

"In describing the twenty females already referred to, Péron remarks: 'Their skin was black and disgusting from the fat of the catfish... their faces daubed with charcoal' (p. 252). They were delighted to paint the faces of the early explorers, and both Péron's and La Billardière's friends suffered under their hands. Péron thus describes the scene (ch. xii. pp. 252-253): 'The woman who had just been dancing had hardly finished, when she approached me with an air of kindness, took out of her rush basket... some charcoal which was in it, crushed it in her hand, and began to apply to me a coating of the ordinary paint of these regions. I lent myself willingly to this benevolent caprice. M. Heirisson... received a similar mark. We then appeared to be an object of grand admiration to the women; they seemed to regard us with a sweet satisfaction and to congratulate us on the new ornaments which we had acquired.' This is La Billardière's account of the operation performed on one of his party (II. ch. x. p. 48): 'The painter to the expedition expressed to these savages the wish to have his skin covered like theirs with powder of charcoal. His request... was favourably received, and immediately one of the natives selected some of the most friable coals, which he ground to powder by rubbing them between his hands. This powder he applied to all parts of the body that were uncovered, employing nothing to make it adhere beside the rubbing of the hand, and our

1: Roth--140 (No date) 1890 Tasmanians-2
116, 302

friend Péron was presently as black as a New Hollander. (1) The savage appeared highly satisfied with his performance, which he finished by gently blowing off the dust that adhered very slightly, taking particular care to remove all that might have got into the eyes.'"

"1. The early explorers all considered the aborigines of Tasmania of the same race as the Australians."

1: Roth--141 (No date) 1890 Tasmanians
116, 304

"La Billardière met some women whose abdomen was marked with three large semicircular risings, one above the other (II. ch. x. p. 57)."

1: Roth--141 [2] (No date) 1890 Tasmanians
116, 302, 386

"With regard to the material used by them: on one occasion at a meeting of the Royal Society of Tasmania, 'Mr. Gunn exhibited specimens of Iron Glance, obtained by Joseph Milligan, Esq., from near the Housetop Tier, Hampshire Hills, being the only locality known in the Island. This mineral was used by the aborigines of Tasmania for the purpose of colouring themselves, and from its scarcity much valued by them.' Péron records (ch. xiii. p. 300), 'Amongst the mineral productions of Maria Island one must mention a sort of oxidized iron ore, of a beautiful reddish colour, with an earthy grain and a clayey look, which is found on different parts of the island, and which furnished the aborigines with the chief ingredient which they used for dyeing [sic] their hair red.'"

1: Roth--141-142 (No date) 1890 Tasmanians-1
116, 291

"Cook found the aborigines quite naked, adding, 'The females wore a kangaroo skin tied over the shoulders and round the waist. But its chief use seemed to be to support their children when carried on their backs, they being in all other respects as naked as the men.' This surmise of Cook is supported by Péron, who says he met with 'two female aborigines, who were absolutely naked, except that the younger one had on a kangaroo skin in which she carried her little girl' (p. 223). Bligh (p. 51), Marion du Fresne (p. 28), Prinsep (p. 79), and Mortimer (p. 19), say the natives were entirely naked; the latter qualifying his remark by excepting some of the women who had a kind of cloak or bag thrown over their shoulders. A certain minimum amount of clothing appears to have been used at times. Flinders recorded seeing 'two natives, a man and a woman, who had something wrapped round them which resembled cloaks of skin' (p. 155). Bass mentions that 'he saw two females, who had a short covering, hanging loose from their shoulders' (Collins, p. 187); while Laplace also says: 'For defending themselves against the cold and wet, they have only a cloak, made of skin, sewn together with threads of bark. This coarse and disgusting clothing hardly covers the back' (III. p. 201). Widowson observes, that 'their only covering is a few kangaroo skins, rudely stitched, and thrown over the shoulders;' [142] and he adds, that 'more frequently they appear in a state of nudity' (p. 187); while Lloyd tells us (p. 48) that 'the thick, woolly-haired skins

1: Roth--141-142 (No date) 1890 Tasmanians-2
116, 291

of the large opossum, and the skin of the kangaroo, formed the only description of garment patronized by the aborigines.'"

1: Roth--142 (No date) 1890 Tasmanians
116, 291

"Other writers attribute the little clothing they wore to the absolute necessity of protecting themselves against the cold. Leigh's evidence is to the fact that, 'In the winter, the men dress themselves in the dried skins of the kangaroo. The females are clothed in the same kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by means of a string over the shoulders and round the waist. In the summer season their clothing is useless, and therefore cast off till winter returns' (III. p. 243). Jeffreys confirms this statement (pp. 125-126) thus: 'During the winter season the natives dress themselves in kangaroo skins, and the females are always partially clad in a robe of the same kind, cut and decorated with lesser pieces in front, the whole fastened over the shoulders with a sort of string, and round the waist with a similar band.' Milligan says: 'They wore no clothing whatever, except only in case of illness, when a kangaroo skin was put on, with the fur inwards, laced together in a way to fit the body' (Beacon, p. 25). With regard to the women, this writer tells us 'they went about usually quite bald, and devoid of covering. . . . They wore a strip of the skin of the wallaby or kangaroo under the knee or around the wrist or ankle' (ibid. pp. 28-29)."

1: Roth--142-143 (No date)1890 Tasmanians
116, 291

"La Billardière describes most of the savages seen by him and his ship's company as being absolutely naked; but on one occasion he met with some who had the skin of a kangaroo wrapped about their shoulders (I. p. 222). In another place he says: 'Some of our men came to a large fire, around which eight savages, each of whom had a kangaroo skin wrapped round his shoulders, sat warming themselves.... An old woman...had the skin of a kangaroo wrapped about her shoulders; she had likewise another of these skins bound round her waist in the form of an apron'(I. pp. 234-235). At a subsequent interview with a party of the natives, he describes their dress [?] as follows: 'The women were for the most part as entirely naked as the men. Some of them only had the shoulders and part of the back covered with a kangaroo skin, worn with the hair next the body; and among these we noticed two, each of whom had an infant at the breast. The sole garment of one was a strip of kangaroo's skin, about two [143] inches broad, which was wrapped six or seven times round the waist; another had a collar of skin round the neck, and some had a slender cord bound sveral times round the head' (II. pp. 34-35)."

1: Roth--143 (No date) 1890 Tasmanians
116, 291

"Péron says: 'The absence of clothing did not seem to cause the women any embarassment even in the presence of strangers,' and the same author mentions that 'another young girl, called Ourê-Ourê, was, like her parents, perfectly naked, and did not seem in the least to suspect that there could be possibly anything immodest or indecent in this absolute nudity' (p. 227). In describing another meeting with twenty female aborigines, his words are: 'With the exception of kangaroo skins, which some of them wore on their shoulders, all these women were perfectly naked; but without appearing to regard their nakedness in the least, they so varied their attitudes and postures that it would be difficult to form a just idea of the bizarreness and picturesqueness which this meeting afforded us' (p. 252). A third party of savages whom Péron met with was also perfectly naked. One alone, older than the rest, had a kangaroo skin on his shoulders (pp. 279-280). Rossel says: 'Some of the sailors saw some savages, ...among whom was a woman, who, ...a remarkable circumstance, had the throat and the private parts covered.' Like the others, he suspected the severity of the season, rather than decency, caused the one seen to take this precaution (I. pp. 99-100). Rossel also mentions (I. p. 60) the finding in a hut of a piece of dried Alga marina, which he thought was designed to cover the natural parts, but we know this alga was used as a drinking vessel. From Mr. R. Thirkell we learn that 'the natives had merely a piece of kangaroo skin round their loins, or rather hanging in front, with no other covering,' this being the only reference we have to a loincloth."

1: Roth--143 [2] (No date) 1890 Tasmanians
116, 292

"The natives appear not to have been in the habit of using any covering for the head, La Billardière remarking, that their heads were constantly bare, and often exposed to all weathers (II. p. 59)."

1: Roth--143 [3]
116, 291

(No date) 1890

Tasmanians

"As regards any coverings for the feet, we have only West's testimony (p. 85): 'The tribes. . . from South Cape to Cape Grim. . . wore mocassins on travel.'"

1: Roth--143-144 (No date) 1890 Tasmanians
116, 177, 291

"The Tasmanians, like many other savage races, never took kindly to the civilized dress of Europeans. When the English first established a colony in Van Diemen's Land, many efforts were made to induce them to make use of clothing as a matter of decency, but they were almost all unsuccessful. Widowson [144] tells us, they never avail themselves of the purposes for which apparel is given them (p. 188); while Breton relates: 'They show no small aversion to clothing their sable-like bodies in a Christian-like manner, and availed themselves, when taken, of the earliest opportunity to escape, at the same time throwing away their clothes the moment they get into the bush' (p. 352)."

1: Roth--144 (No date) 1890 Tasmanians
116, 301

"Although Cook says they wore no ornaments, he states: 'Some of the group [men] wore loose round their necks three or four folds of small cord, made of the fur of some animal; and others of them had a narrow slip of kangaroo skin tied round their ancles [sic]' (Third Voy. Bk. I. ch. vi.); and Backhouse says: 'They sometimes ornamented themselves by strips of skin with the fur on, which they wore around the body, arms or legs' (p. 79). According to Dove a love of ornament was displayed in the flowers and feathers with which the heads of both sexes were generally found to be attired' (I. p. 252); while Milligan (Beacon, p. 28) observes of the women: 'They wore a fillet of gay flowers, of festoons of showy berries, or strings of shells upon their bare heads.' 'The young men fasten to their woolly locks the teeth of the kangaroo, short pieces of wood, and feathers of birds, which give them a savage appearance' (Leigh, III. p. 243). 'They wear necklaces formed of kangaroo sinews rolled in red ochre, and also others of small spiral shells. They likewise wear the bones of deceased relatives around their necks, perhaps more as tokens of affection than for ornament..."

1: Roth--144-145 (No date) 1890 Tasmanians
116, 301, 321

"The shells for necklaces are of a brilliant pearly blue: they are perforated by means of the eye-teeth, and are strung on a kangaroo sinew; they are then exposed to the action of pyroligneous acid, in the smoke of brushwood covered up with grass; and in this smoke they are turned and rubbed till the external coat comes off, after which they are polished with oil obtained from the penguin or the mutton-bird' (Backhouse, p. 84). Davies says the shells were polished with grease and sand (p. 418). According to Calder (Journ. p. 23) in their captivity to get rid of the outer crust 'they used vinegar. I think a moderate heat was necessary in removing this outer covering, for, on visiting their huts when they were preparing [145] them, a woman handed me a saucer of them, which she took from the fireplace.' The necklaces are thus described by Mrs. Meredith (p. 146): 'A pretty little white Columbella, common here, used to be much collected by the female aborigines, for making necklaces; some of which were several yards long, formed of these little shells neatly bored, and strung closely on kangaroo sinews, and were worn by their sable owners twisted many times round the neck, and hanging low over the breast.'"

1: Roth--146
116, 805

(No date) 1890

Tasmanians

"It would seem from a statement of La Billardière's (II. p. 61) that the Tasmanians had some idea of regulating time by the apparent motion of the sun. He says some savages gave him to understand that in two days time they should be very near the ships. To inform La Billardière that they should make the journey in two days, they pointed out with their hands the diurnal motion of the sun, and expressed the number two by as many of their fingers. This is the only reference to any knowledge of the movements of the heavenly bodies."

1: Roth--146-147
116, 802

(No date) 1890

Tasmanians-1

"The numerals appear to reach as far as five, thus:

No.	Milligan.		Norman.	Jorgensen.	Gaimard.	Péron.	Braim
	Oyster Bay.	Mount Royal.					
1	marawah	mara	marrawan borar parmere	--	pammere	marai	par-me-ry
2	piawah	poi-erinna	pyanerbarwar	calabawah boulah (1)*	katebouve	bura (3)*	cal-a-ba-wa
3	luwah	--	wyandirwar	--	--	aliri	cardia(4)*
4	pagunta	wullyawah	--	--	--	--	cardia
5	puggana	marah	--	--	karde (2)*	--	cardia
10	--	--	--	--	karde-karde	--	--

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* [See following sheet for footnotes 1, 2, 3 and 4]

1: Roth--146-147 (No date) 1890 Tasmanians-2
116, 802

"1. [Footnote p. 146] Given thus in Jorgensen, and said to be taken from La Billardière, in whose vocabulary we cannot find it. It is probably Australian.

2. [Footnote p. 146] Also given as 'many.'

3. The way in which the vocabulary attributed to Péron has drifted down to us makes it of doubtful value, and we are inclined to think this word Australian and not Tasmanian.

4. [Footnote p. 146] Meaning anything over two (Braim)."

1: Roth--146-147 (No date) 1890 Tasmanians-3
116, 802

[147] In Milligan's vocabulary he gives, as shown above, the numerals for 4 and 5 as pagunta and puggana for Oyster Bay, and wullyawah and marah for Mount Royal. In his short sentences he gives 4 and 5, as for one tribe only, pagunta wulliawah and pugganah marah respectively. Hence Fr. Müller arranges these numerals thus:

4 pagan-ta-wuliawah,
5 pagan-a-marah (4+1),

and allows that the natives counted to four only. If, however, marah by itself is incorrect for 5, then pugga-na marah may probably be the numeral five, being literally man one (pugga, man; na, singular ending; mara, one). Backhouse (p. 104) says the aborigines could only say one, two, plenty, and in order to state the number of persons present on any occasion gave their names."

1: Roth--147-148 (No date) 1890 Tasmanians-1
116, 177, 533

"Péron's party, being desirous of seeing the effect of music on the Tasmanians, on one occasion sung the Marseillaise. 'At first the savages appeared more troubled than surprised, but after some moments of uncertainty, they lent an attentive ear; the repast was suspended, and the proofs of their satisfaction manifested themselves in such bizarre contortions and gestures, that we could hardly restrain ourselves from laughing. . . . Hardly was a verse finished than great shouts of admiration escaped simultaneously from all mouths; above all, the young man was as if beside himself; he clutched his hair, he scratched his head with both hands, he shook himself in a thousand ways, and repeatedly prolonged his shouts. After this strong and warlike music we sang some of our light and little tender airs; the savages appeared to grasp the true sense, but it was easy to see that sounds of this sort had a very slight effect upon their organs' (pp. 226-227). On another occasion M. Bellefin, one of his companions, 'began to sing, and accompanied himself by lively and animated gestures; the women were immediately silent, observing his gestures with as much attention as they appeared to give to his songs. As soon as a couplet was finished, some applauded by loud shouts, others laughed to splitting, while the young girls, no doubt more timid, remained silent, showing nevertheless, by their actions and the expression of their faces, their surprise and satisfaction. After M. Bellefin had finished his song, one of the women began to [148] imitate his gestures

1: Roth--147-148 (No date) 1890 Tasmanians-2
116, 177, 533

and the tone of his voice in a very original and funny way, . . . she then herself began to sing, so rapidly that it would have been difficult to reproduce such music within the ordinary principles of our own' (*ibid.* p. 51)."

1: Roth--148 (No date) 1890 Tasmanians
116, 177, 533

"The other French parties were not so successful in their attempts to get the natives to listen to European music. La Billardière (II. ch. x. p. 45) tells us: 'Our musician had brought on shore his violin; ... but his self-love was truly mortified at the indifference shown to his performance. Savages, in general, are not very sensible to the tones of stringed instruments.' Later on, a similar attempt had a very comical ending (ibid. p. 55): 'We knew already that these savages had little taste for the violin; but we flattered ourselves that they would not be altogether insensible to its tones, if lively tunes, and very distinct in their measure, were played. At first, they left us in doubt for some time; on which our musician redoubled his exertions; ... but the bow dropped from his hand, when he beheld the whole assembly stopping their ears with their fingers, that they might hear no more.' According to this traveller the natives attempted 'more than once to charm us by songs, with the modulation of which I was singularly struck, from the great analogy of the tunes to those of Arabs in Asia Minor. Several times, two of them sung the same tune together, but always one a third above the other, forming a concord with the greatest correctness' (ibid. p. 50)."

1: Roth--148 [2] (No date) 1890 Tasmanians
116, 533

"Respecting their singing Mr. Geo. Hull says: 'It was, I think, in the year 1824 or 1825, that some ten or twelve natives appeared on the west bank of the Tamar, opposite Launceston. They "coo-ed" and made signs to be taken across, which was instantly complied with. There was not a man or boy among them.... We made signs to them to sing and dance.... They sang, all joining in concert, and with the sweetest harmony; the notes not more than thirds. They began, say, in D and E, but swelling sweetly from note to note, and so gradually that it was a mere continuation of harmony— very melancholy, it is true. It was like what it would be if you began one chord on the organ before you took your fingers from the keys of the other' (Smyth, II. pp. 390-391)."

1: Roth--148-149 (No date) 1890 Tasmanians
116, 533

"In describing a corroboree of the natives which took place at full moon, Lloyd says (ch. iv. p. 50): 'Their minor tones and monotonous voices they accompanied by playing upon greasy kangaroo rugs, which were rolled up in some peculiar manner, so that, when struck by the open hand, the sound resembled that of [149] a muffled drum. Others joined in the rude concert by beating time with two short dried sticks, and that with a precision adapted for an orchestra.' He adds that often 'an inspiring allegretto movement of the thumping band had a very invigorating effect on the dancers. Their songs... were exceedingly soft and plaintive; their voices not wanting in melody. They repeated the same note in soft and liquid syllables; descended to the second bar, and finished with a third above the key note. They sometimes varied, by running suddenly into the octave. Their strains were considered, by a Scotchman, a close resemblance to the Highland bag-pipe. The stanzas they repeated again and again' (West, II.). Leigh found their song may be listened to with pleasure, their voices being sweet, and the melody expressive (III. p. 243)."

1: Roth--149 (No date) 1890 Tasmanians
116, 533

"Backhouse gives an account of their singing, as follows, on an occasion when he once visited the huts. The natives were lying around a central fire: 'On our entering the people sat up, and began to sing their native songs--sometimes the men, at others the women--with much animation of countenance and gesture. This they kept up to a late hour; they are said often to continue their singing till midnight. To me, their songs were not unpleasing; persons skilled in music consider them harmonious' (ch. viii. p. 83). Davies simply says (p. 416) 'their singing is far from unmusical;' that 'they commence singing in a low monotonous tone, and rise to a higher key as they get excited. According to Jeffreys (pp. 124-125), 'their song is accompanied with considerable gracefulness of action, and is poured forth in strains by no means inharmonious; on the contrary, the voice of the singer, and in many parts the sweetness of the notes, which are delivered in pretty just cadence, and excellent time, afford a species of harmony to which the most refined ear might listen with pleasure.' Melville (p. 348) speaks of their dancing 'to the tune of a monotonous yet expressive song and chorus, in which old and young took part.' Their songs, as seen under heading Games and Amusements, were generally sung at corroborie."

1: Roth--149-150 (No date) 1890 Tasmanians
116, 533, 511

"Robinson says: 'They always retired to rest at dusk, rising again at midnight, and passing the remainder of the night in singing, ... in which they all join. This is kept up till daylight.' ... After he became acquainted with the hostile tribes, he says that the most popular of their songs were those in which they recounted their attacks on and their fights with the whites (Calder, Journ. p. 18). Both Leigh and Jeffreys (as quoted above) state the women sang a hymn or song to a good spirit to [150] secure the safety of absent husbands or friends; but Melville, in opposition to Robinson (when speaking of their singing), says (ch. xiv. p. 348): 'They never kept late hours, for no sooner was the sun down than they huddled round their fires, and went to sleep.' (1)"

"1. Some bars of music said to be Tasmanian have been published; but on hunting up the original reference, we find that they are Australian, and not Tasmanian."

1: Roth--150 (No date) 1890 Tasmanians
116, 531

"'In several parts of the colony, rude drawings have been discovered. Cattle, kangaroos, and dogs, were traced in charcoal. These attempts were exceedingly rude, and sometimes the artist was wholly unintelligible. At Belvoir Vale, the natives saw the Company's two carts, drawn by six oxen: they drew on bark the wheels, and the drivers with their whips. They were the first that ever passed that region' (West, I. p. 89). Similarly on the first occasion of some carts of the Van Diemen's Land Company passing Mount Cleveland, Bunce says (pp. 49-50): 'It appears that some natives had observed this; and, a short time afterwards, one of the Company's servants passing that way, found in one of their rudely constructed huts, a piece of the bark of a tree, with a rough drawing of the whole scene. The wheels of the carts, the bullocks drawing them, and the drivers with the whips over their shoulders, were all distinctly depicted in their rude but interesting manner.' Calder (Tasmanian Journ. p. 419) mentions some huts, and 'on the bark that covered them, were some extraordinary charcoal drawings; one representing two men spearing an animal, which, from its erect position, was, I presume, meant for a kangaroo; though the artist, by a strange oversight, had forgotten the animal's tail, and had made the forelegs about twice as long as the hinder ones. There was also the outline of a dog, and an emu, really not badly done; and some other designs, the exact meaning of which I was not able to make out.' Elsewhere (Journ. p. 21) he states: 'But the chef-d'oeuvre was a battle-piece--a native fight--men dying and flying all over it.'"

1: Roth--150 [2]
116, 531, 764

(No date) 1890

Tasmanians

"In the tomb discovered by Péron (ch. xiii. p. 273) the inner surfaces of some of the best and largest pieces of bark were crudely marked with characters similar to those which the aborigines tatooed on their fore-arms."

1: Roth--151
116, 535

(No date) 1890

Tasmanians-1

"On one occasion Backhouse reports (p. 81): 'On learning that plenty of provisions had arrived by the cutter, they [the natives] shouted for joy. After sunset they had a corrobery or dance round a fire, which they kept up till after midnight, in testimony of their pleasure.' 'The corrobory, or native dance, was their favourite pastime, and seemed to excite them considerably' (Melville, p. 348). Of these corrobories we have three separate detailed accounts, each account giving a different version of the dance.

According to Backhouse (p. 82): 'In these dances the aborigines represented certain events or the manners of different animals; they had a horse dance, an emu dance, a thunder and lightning dance, and many others. In their horse dance they formed a string, moving in a circle, in a half-stooping posture, holding by each other's loins, one man at the same time going along, as if reining in the others, and a woman as driver, striking them gently as they passed. Sometimes their motions were extremely rapid, but they carefully avoided treading one upon the other. In the emu dance they placed one hand behind them, and alternately put the other one to the ground and raised it above their heads, as they passed slowly round the fire, imitating the motion of the head of the emu when feeding. In the thunder and lightning dance they moved their feet rapidly, bringing them to the ground with great force, so as to produce a loud noise, and made such a dust as rendered it necessary for spectators to keep to windward of the group. Each dance

1: Roth--151 (No date) 1890 Tasmanians-2
116, 535

was ended with a loud shout, like a last effort of an exhausted breath. The exertion used made them very warm, and occasionally one or other of them would plunge into the adjacent lagoon. One of their chiefs stood by to direct them, and now and then turned to the bystanders and said, "Uarra coopa corrobery" --very good dance, -- evidently courting applause.'"

1: Roth--151-152 (No date) 1890 Tasmanians
116, 535

"Davies's account (p. 416) runs thus: 'Their principal amusement consists in their corrobories or dances. These are sometimes held in the day-time, but far more generally at night; they light a large fire, round which, quite naked, they dance, run, and jump, keeping time to their own singing, which is far from unmusical. These songs are various, each having its own peculiar dance, intended to illustrate some action or effect from causes. One is called the kangaroo dance, and is, along with some others, most violent; in this the party (I have [152] seen as many as ninety joined in one corroborie) commence walking round the fire slowly, singing in a low monotonous tone. After this has continued for some time, they begin to get excited, singing in a higher key, walking faster, striking their hands upon the ground, and springing high in the air. By degrees their walk becomes a run, then solitary leaps, a series; their singing, perfect shrieking; they close upon the fire, the women piling fresh branches upon it. Still leaping in a circle, and striking the ground with their hands at every bound, they will spring a clear five feet high, so near to the fire, so completely in the flames, that you fancy they must be burnt. Excited to frenzy, they sing, shriek, and jump, until their frames can stand it no longer, and they give up in the uttermost state of exhaustion. Some of their dances are evidently lascivious; some are medicine, etc.; though had I not been told by themselves that intended to represent making bread, taking such was the case, I never should have perceived any analogy.'"

1: Roth--152-153 (No date) 1890 Tasmanians-1
116, 535

"The following is Lloyd's account (pp. 49-50): 'The assembling of the tribes [at full moon] was always celebrated by a grand *corroboree*, a species of bestial *bal masqué*. On such occasions they presented a most grotesque and demon-like appearance; their heads, faces, and bodies, liberally greased, were besmeared alternately with clay and red ochre; large tufts of bushy twigs were entwined round their ankles, wrists, and waists; and these completed their toilet. They would then retire in a body to a short distance from the spot selected for the festive scene. At the extreme end of the tabooed space might be seen, squatted in Turkish fashion, the dark "Sultanas" of the respective tribes. When the preliminaries of fire-making and slightly brushing round the sacred spot were completed, forth strode. . . a sorry loquacious old beldame, taunting some noted warrior for his woman-like cowardice at the top of her screeching voice; in bitter terms challenging him to appear and answer to the charge. . . . Stung to the quick by her foul aspersions, he bounded in fierce rage through the midst of a flaming brushwood fire, proclaiming aloud with frantic gestures his many deeds in war and the exciting chase. When he paused from sheer exhaustion, the lay was taken up by his female admirers. They soon turned the tide against his wretched accuser, and in loud and solemn chant recounted and confirmed his heroic career. Their minor tones and monotonous voices they accompanied by playing upon greasy kangaroo rugs, which were rolled up in some

1: Roth--152-153 (No date) 1890 Tasmanians-2
116, 535

peculiar manner so that, when struck [153] by the open hand, the sound resembled that of a muffled drum. Others joined in the rude concert by beating time with two short dried sticks, and that with a precision adapted for an orchestra. Frequently, upon some inspiring allegretto movement of the thumping band, thirty or forty grim savages would bound successively through the furious flames into the sacred arena, looking like veritable demons, ... and after thoroughly exhausting themselves, by leaping in imitation of the kangaroo around and through the fire, they vanished in an instant. They were as rapidly succeeded by their lovely *gins*, who, at a given signal from the beldame speaker, rose *en masse*, and ranging themselves round the fresh-piled flames, in a state unadorned and genuine as imported into this world, contorted their arms, legs, and bodies into attitudes that would shame first-class acrobats. The grand point with each . . . was to scream down her sable sister. Thus was the savage reunion kept up till one and two o'clock in the morning.'"

1: Roth--153 (No date) 1890 Tasmanians
116, 526

"Another amusement of the male aborigines was the throwing of waddies and spears at grass-tree stems, set up as marks, which they frequently hit. They still [i. e. in the settlements] strip off their clothes when engaged in this amusement (Backhouse, p. 172)."

1: Roth--154 (No date) 1890 Tasmanians
116, 283

"'The natives made use of a grass rope, which was passed round their body and the tree [for climbing]. To make such a rope some eight or ten men would all begin in a most expert way to pull the long wiry grass; and when they had sufficient would all run together, and mix it; then half of them would get small crooked sticks and twist the grass, whilst the others let it out into small fine ropes. Then all these ropes were twisted together into one strong one....One custom of the aborigines was to plait strings from the bark of a yellow-coloured shrub, equal to flax, both in strength and fineness, and found in abundance' (James Scott, Papers, etc., Roy. Soc. Tasm. July, 1873)."

1: Roth--154 [2] (No date) 1890 Tasmanians
116, 283, 177

"In describing the natives' method of catching the opossum, Lloyd mentions, that they used 'a strong wire-grass rope, made into close three-strand plait' (p. 46). Backhouse also speaks of this rope, and says one of kangaroo skin was used previous to the use of European hemp' (p. 172). It will be remembered that the rafts described by Péron, La Billardière (II. ch. xi. p. 80), and Backhouse (p. 58), were fixed up with grass cord. 'They always carried with them a small rope, made of kangaroo sinews' (Davis, p. 413). Some 'had a slender cord bound several times round the head. I afterwards learned that most of these cords were fabricated from the bark of a shrub of the spurge family, very common in this country' (La Billardière, II. ch. x. p. 35). According to Laplace the skins they use are sewn together with threads of bark (III. ch. xviii. p. 201); and according to Rossel, parts of the huts were also bound together by threads of bark (I. ch. iii, p. 53)."

1: Roth--154-155 (No date) 1890 Tasmanians-1
116, 285

"Backhouse mentions that one day he watched 'a woman making the oval bags of open work, used in fishing, etc., of the leaves of a sedgy plant, which she split with great dexterity, and [155] after having divided them into strips of proper width, softened by drawing through the fire' (p. 103). La Billardière speaks of clumsy baskets made of a reed called *Juncus acutus* (I. ch. v. p. 211), while Rossel (I. ch. iv. p. 56) found some 'baskets, woven with strips of the bark of trees, very straight and slender, and twisted nevertheless with some skill, fastened like a bag with a string of the same material. Another little kind of bag, made of a dried *Alga marina* and very hard, seemed designed to draw water with, and to serve as a cup.' Regarding the manufacture of these bags, Backhouse (p. 102) says they either open an oblong piece, so as to form a flat bag, or run a string through holes in the margin of a circular piece so as to form a round one. Mortimer (p. 20) evidently refers to these bags when he speaks of certain 'small buckets for holding of water, made of a tough kind of sea-weed, and skewered together at the sides.' In the Museum at Hobart are some baskets made from the strap-shaped leaves of certain Cyperaceous plants common on the sand-hills by the sea-shore. Bunce (p. 30) says baskets were made of the leaves of the *Anthericum semibarbata* as well as of the *Dianella*. Bass gives the following curious description of a basket: 'The single utensil that was observed lying near their huts was a kind of basket made of long wiry grass, that grows along the shores of the river. The two ends of a large bunch of this grass are tied to the two ends of a smaller bunch; the large one is then spread out to form the

1: Roth--154-155 (No date) 1890 Tasmanians-2
116, 285

basket, while the smaller answers the purpose of a handle. Their apparent use is to bring shell-fish from the mudbanks where they are to be collected' (Collins, pp. 168-169)."

1: Roth--155-156 (No date) 1890 Tasmanians-1
116, 324

"Since Mr. Brough Smyth has gone as thoroughly into the subject of stone implements as circumstances will allow, it will be well to lay the matter before the reader in his own words. Having described how, for the purposes of investigation and comparison, several stones used by the Tasmanian aborigines, and now in the Museum of the Royal Society of Tasmania, were lent to him, Mr. Smyth continues: 'They are nearly all chert or cherty varieties of metamorphosed sedimentary rocks, obtained, probably, from the neighbourhood of granite or porphyry. Mr. Cosmo Newbery agrees with me in the opinion that, while some of them have been split by hand from larger blocks, others are fragments of rocks [156] occurring naturally, and selected because they were of suitable form. These fragments....have been treated in one way only; having selected that which appeared to be the best for a cutting edge, the native has improved it by simply striking off small flakes all along the edge, and from one side of the edge only. This has been done, however, with so much skill, in all cases, as to keep the line straight. It is not a serrated edge. It would appear that the fragment was held in the palm of one hand, with the edge outwards, and that with a piece of stone in the other hand, blows were given towards the palm and away from the edge, until flakes were detached in such a manner as to leave it even and sharp. Some specimens, however, have been detached by one blow from a larger rock. These exhibit a semiconchoidal fracture, and having a good

1: Roth--155-156 (No date) 1890 Tasmanians-2
116, 324

edge, have not been subsequently altered by chipping.... Amongst Mr. R. Gunn's specimens, there are two scalpriform implements, very skilfully made. One, the best, of a triangular shape, and with a remarkably sharp cutting edge, has been improved by striking off flakes--in size from a sixteenth of an inch to a quarter of an inch--from the base of the triangle; and the other, a smaller stone, about three inches in length, and two inches in breadth, formed in the same way, is scarcely inferior. These were evidently struck off by hand from some larger blocks, and afterwards improved in the manner described. The first was found near Westbury, and the other near Ross.... The largest stones do not weigh more than six or seven ounces, and the smallest are not much heavier than the chips of black basalt used by the natives of Victoria for cutting and cleaning skins.... None of them were provided with a handle, and it is not probable, judging from the shape of them, that the native had even the protection of the opossum skin for his hand.... The greater number--nearly all of them--may be classed as fragments of metamorphosed rocks, cherts, and porcelainites. Owing to having been buried for a lengthened period, many are coated with a thin yellowish-brown or grey skin. I can state with certainty that not one of them has been ground, nor in any case has been attempted to give an edge by grinding.'"

1: Roth--156-158 (No date) 1890 Tasmanians-1
116, 324, 412

Mr. Smyth then quotes the following statement of Mr. James Scott, received through Mr. Ronald Gunn:--'"Memorandum on the Stone Implements used by the Aborigines of Tasmania, found at Mount Morriston, eight miles south from Ross, on the east bank of the Macquarie River, on Lot 78, Parish of Peel, County of Somerset: The space over which they were found is about [157] three by five chains, or one acre and a half, in a sheltered bend of the river, at the head of a deep lagoon, above one mile long, the Saltpan Plains lying to the west, and the hills rising suddenly to the east. The original place where these were first obtained by the aborigines is between the Split Rock and the west shore of the Great Lake, about forty miles distant, where Mr. Pitt has seen the ground covered with stones, partly broken and shaped--"like a workshop" -- by his statement to me. . . . In using the flints, the thumb was placed on the flat surface, and held by the other fingers resting in the palm of the hand, and the sharp edges used to cut the notches in the trees for climbing, cutting spears, and making the handles of the waddies rough, so as not to slip from the hand. They devoted much time to chipping the edges of the flints, and the small pieces broken off show very distinctly in good ones; the pieces not so marked, and smaller, are probably the pieces left in making them into shipshape at first. Whilst the flints were used to cut notches in the trees for the great toe to rest in, for climbing, the body was supported against the tree by a strong grass rope, passed round the tree and the body, held by one hand, whilst with the other they used the flint. . . . The number of stones of the same material (but different shades in colour) which I found at that spot was upwards of 218. . . . Adjoining the spot where the flints were found there were also some common water-worn stones, broken in the edges, as if used for chipping, but of no interest otherwise. James Scott, Surveyor." Mr. James Rollings, in a letter addressed to Dr. Agnew, dated 5th May, 1873, says that in his youth he was constantly in the habit of seeing the aborigines of Tasmania, . . . and that he had many opportunities of seeing how they used their stone knives and tomahawks. (1) 'The knives [referred to] when used for skinning kangaroos, etc., were held by the fore-finger and thumb, and the arm, being extended, was drawn rapidly towards the body. The carcase was afterwards cut up, and the knife was held in the same way. In cutting their hair, one stone was held under the hair, another stone being used above, and by this means the hair was cut, or rather, by repeated nickings, came off.' Mr. Smyth says of some other specimens he received from the Royal Society of Tasmania that 'they are of the same character as those already

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"1. It will be seen here that while tomahawks are spoken of they are not described. Lloyd (see above, p. 115) speaks of tomahawks used in fishing for sport; these may of course have been introduced."

1: Roth--156-158
116, 324, 412

(No date) 1890

Tasmanians-3

described. One--a heavy [158] thick stone, with a rough edge--was probably used for cutting wood. It is a fragment of a dark bluish-grey siliceous rock. Small flakes have been struck off to form a cutting edge. Another--a thinner and broader fragment, and triangular in shape--is formed of the same kind of rock, and the cutting edge is in like manner made by striking off thin small flakes. The weight of each is a little less than seven ounces' (II. pp. 402-407)."

1: Roth--158 (No date) 1890 Tasmanians
116, 324, 412

"Some fifteen years ago Mr. Morton Allport sent some stone implements to the Anthropological Institute, London, and accompanied them with the following letter: 'The stone implements are of the rudest make, but are frequently met with near old camping places and shell-mounds, often very far from the parent rocks. In one locality, on the high table-land in the centre of Tasmania, large numbers of these rough implements appear to have been manufactured, as chips of the rock, knocked off so long ago as to present weatherworn surfaces, abound, and cannot otherwise be accounted for. Many of the old residents in the country assure me they have frequently seen natives using these stones, both for skinning animals and for cutting notches in the thick bark of the eucalypti, while climbing. The stones were invariably grasped in the hand, never fixed in any kind of handle."

1: Roth--158-159 (No date) 1890 Tasmanians-1
116, 324, 412

"At a meeting of the Royal Society of Tasmania, in June, 1873, a discussion having arisen concerning the use of stone implements by the aborigines of Tasmania, 'it appeared the general belief of the Fellows present was, that the stone axe with the handle attached was never used by our natives until taught by those from the neighbouring continent.' At this meeting Mr. James Scott volunteered the following information received from his late brother, Mr. Thomas Scott, who had had many opportunities of observing the habits, etc., of the aborigines: 'I may state that I never learnt that they used the flint implements as tomahawks, but invariably held them in their hands with the thumb resting on the flat surface, and turning the stone as found convenient to get the cutting edges where required. He had seen the men sitting for an hour or so at one time, chipping one flint with another, so as to give them the peculiar cutting sharp edges. The flints were used principally for cutting and sharpening spears, waddies, and for making notches or rough edges on the end of the waddies, for the hand to grasp firmly, in order to prevent slipping when in the act of throwing, etc. [159] They were also used for cutting notches in the bark of trees to enable the natives to climb ... I have found them [flint implements] ... always in the shape used by holding in the hand, never in the shape of a tomahawk ... Some years ago I sent to England a round stone chipped all round to a circle about seven inches diameter,

1: Roth--158-159 (No date) 1890 Tasmanians-2
116, 324, 412

and one inch and a half thick in the centre, to one inch thick at the edge. On this the females broke the bones of animals for the marrow, using another stone about six inches in diameter for striking.' In the same journal (Papers, etc. Roy. Soc. of Tasm. July, 1873) it is stated the aborigines 'merely used sharp-edged stones as knives. These were made sharp, not by grinding or polishing, but by striking off flakes by another stone till the required edge was obtained. As a very general, if not invariable, rule, one surface only was chipped in the process of sharpening. They were made from two different kinds of stone--the one apparently an indurated clay rock, the other containing a large proportion of silex.' Mr. Robert Thirkell also adds his testimony to the fact that the stones were used without handles of any sort (ibid. Aug. 1873). They used no slings (West, II. p. 84).

Besides the places mentioned above as localities where the aborigines obtained their stone implements, Mr. Jas. Scott adds the following in a later communication (ibid. August. 1875): 'First, about ten chains immediately in front and to the north-east of the stone hut in Stocker's Bottom, County of Somerset, parish of Peel. The second is about one mile more to the south-west, on Lot 443, on a branch of Dismal Creek, running out of Stocker's Bottom.' "

1: Roth--159
116, 325

(No date) 1890

Tasmanians

"Fourneaux found the natives without any knowledge of the metals (Cook's Sec. Voy. Bk. I. ch. vii.), and Cook found they set no value on iron or iron tools (Third Voy. Bk. I. ch. vi.). Subsequent writers make no mention of the use of metals by these people, and it seems probable they had no conception of their uses."

1: Roth--160 (No date) 1890 Tasmanians
116, 436

"It seems most probable, owing to the entire lack of information on the point, that no regular system of trade or barter was in use among the Tasmanian tribes. During the latter part of their existence, however, when they had been brought into contact with Europeans, we have a few words showing that they bartered with the colonists; thus we read in Hobb's Evidence (p. 50), that 'the native men would sell a native woman for four or five carcases of seals.' And again, in Brodribb's Evidence (ibid. p. 52), we find it stated that, 'the men would offer to give up their wives for bread.' Backhouse (p. 170) tells us on one occasion when his party distributed among the aborigines some cotton handkerchiefs and some tobacco, they presented his friends with 'some spears and shell necklaces in return.' He also mentions the following incident (p. 58): 'One of them [the aborigines] exchanged a girl of about fourteen years of age, for a dog, with the people at the Pilot Station; but the girl, not liking her situation, was taken back, and the dog returned.'"

1: Roth--160-161 (No date) 1890 Tasmanians
116. 487

"The Tasmanians were without roads of any kind, except simple beaten paths, trodden down by them in various places in the course of time. La Billardière (II. p. 23) tells us that: 'On the borders of the sea we had observed many paths, which the natives had cleared; but nothing gave us any intimation that they had ever come into the midst of these thick forests.' In another place (I. p. 233) he mentions that one of the officers of the "Recherche," following a beaten path made by the savages through the wood, met six of them walking slowly towards the south. We further learn from the same writer (II. p. 25) that the aborigines did not shrink from using a route because of any difficulties it presented; he says: 'We were soon obliged to climb over steep rocks, at the foot of which the sea broke in a tremendous manner. This road, notwithstanding its difficulty, was frequented by the natives, for we found in it one of their spears.' Cook (Sec. Voy. Bk. I. [161] ch. vii.) noticed a path which led from a place the aborigines had just left, through the woods; and Rossel (I. p. 83) mentions seeing a hut, at which several beaten paths met."

1: Roth--161 (No date) 1890 Tasmanians
116, 487

"According to Backhouse (p. 121) they adopted the following method for finding their way through the intricacies of the forest. 'Many of the small branches of the bushes were broken and left hanging; by this means these people had marked their way through the untracked thicket.' A somewhat similar device is also mentioned in the evidence of Mr. Brodribb (p. 52), who tells us that a man 'saw some sticks placed in the bush, near the Green Ponds, in a track of the natives, in such a position as denoted, as he supposed, that they had come from the westward.'"

1: Roth--161 [2] (No date) 1890 Tasmanians
116, 487, 516

"A graphic account of the power possessed by these aborigines in tracing the steps both of animals and men is given us by Lloyd (pp. 53-54). He says: 'The aborigines possessed the faculty of tracing the footprints of men and animals to an extraordinary degree. Frequently I have enlisted a sharp-eyed native in search of strayed sheep.... By the first gleam of morn we had traversed miles of hills, green forests, and fields.... Suddenly, the galvanic exclamation, "Wah! wah!" would imply traces of the wandering sheep--so slight as to be almost invisible even to my practised eye, but so obvious to my aboriginal companion that he could instantly declare the hour of the night or morning on which the impression had been made. Once found, he would follow on their track at a quick-march pace--no matter what description of country the animals might have travelled over--until, lo! to my great joy, there stood the truants, perched on the very summit of some rocky, sugar-loaf-shaped hill, gazing at us as if in perfect astonishment at having been discovered.... Such, indeed, was the skill of the natives in tracing footprints, that during the eventful days of Bushranging ..the Government employed several of them as mounted police. In that capacity they were of infinite value.'"

1: Roth--161-162 (No date) 1890 Tasmanians
116, 502

"While at Hummock Island Flinders (Sec. iv. p. 171) was much puzzled to know how the Tasmanians got there, for he was certain the natives at Port Dalrymple had 'no canoes nor any means of reaching islands lying not more than two cables lengths from the shore,' and the island in question was incapable of supporting permanent subsistence. Bass was similarly puzzled. He met with no canoes anywhere (Collins, pp. 169, 180, 188), nor did [162] he see any trees so barked as to indicate canoe making, yet he found that the De Witt Isles, and, in fact, all the islands in Frederick-Henry Bay, had evidently been visited. Neither did Fourneaux nor Cook meet with boat or canoe or any vessel to go upon the water. Nevertheless the natives did contrive constructions which served them in their navigations."

1: Roth--162-163 (No date) 1890 Tasmanians-1
116, 501, 396

"La Billardière speaks (I. ch. v. pp. 230-231) of native rafts 'which are only fit for crossing the water when the sea is very tranquil; otherwise they would soon be broken asunder by the force of waves.' In describing one rude raft found on the western shore of Adventure Bay, he says (II. ch. xi. pp. 80-81): 'It was made of the bark of trees; in shape nearly resembling that which is represented in the plate [in his book], being as broad, but not so long by more than a third. The pieces of bark that composed it were of the same structure as that of the Eucalyptus resinifera, but its leaves were much thinner. These pieces had been held together by cords, made of the leaves of grasses, forming a texture of very large meshes, most of which had the form of a pretty regular pentagon.' Rossel, who was La Billardière's companion, describes them thus (I. ch. iv. p. 93): 'On the shore of our little bay we found some sort of canoes (pirogues), seven to nine feet long, equally flat above and below. Their width was from three to four feet in the middle, diminishing to each of their two extremities, which ended in a point. They were made of very thick bark of trees, joined parallelly, and fastened together with reeds, or other fibrous grasses. They were, indeed, but very small rafts, to which had been given the form of a canoe.' Péron (ch. xii. p. 225) speaks of the canoe being 'formed of three rows of bark roughly joined together and held by thongs of the same nature' (i. e. not of grass). The drawing he gives is almost identical with La Billardière's. Mrs.

1: Roth--162-163 (No date) 1890 Tasmanians-2
116, 501, 396

Meredith's description is very different. She calls the vessels rafts, and says of them (p. 139): 'They were formed of many little bundles of gum-tree, tied with grass, first separately, and then bound together in the required form, thick and flat, without any attempt at the shape of a boat or canoe, and not keeping the passenger above water when used, but just serving to float him on the surface. In, or rather on, these, the natives sat and paddled about with long sticks, or drifted before the wind and tide; and in calm weather frequently crossed over from the mainland to Maria Island; on such occasions they provided a little raised platform on the raft, on which they carried some [163] lighted fuel to kindle their fire when they arrived there.' Robinson, who, according to Calder, called this raft a machine, said it was only used by the natives of the south and west coasts. He describes it as 'of considerable size, and something like a whale-boat, that is, sharp sterned, but a solid structure, and the natives in their aquatic adventures sat on the top. It was generally made of the buoyant and soft velvety bark of the swamp tea-tree (Melaleuca, sp.), and consisted of a multitude of small strips bound together.... Common sticks, with points instead of blades, were all that were used to urge it with its living freight through the water, and yet I am assured that its progress was not so very slow. My informant, Alexander M'Kay, told me they were good weather judges, and only used this vessel when well assured there would be little wind and no danger, for an upset would have been risky to some of the men, who....were not always good swimmers' (Calder, Journ. pp. 22-23).

According to Dove (I. p. 251), a species of bark or decayed wood, whose specific gravity appears to be similar to that of cork, provided them with the means of constructing canoes. The beams or logs were fastened together by the help of rushes or thongs of skin. From the accounts thus given it will be seen that either the construction varied very much, or that the early travellers were not accurate observers."

1: Roth--163-164 (No date) 1890 Tasmanians
116, 501, 396

"Jeffreys gives a totally different account from any of the above. He says: 'Their canoes have been very inaccurately described, but in fact, they do not appear to have very frequent use for these vessels, as they but seldom visit the coast. . . . When, however, ... they come to. . . the sea, a large river, or a lake, they make canoes from the adjoining woods. These, when formed, are not unlike a catamaran, and are sufficiently large to support from six to ten persons in crossing the largest rivers. These canoes are formed by the trunks of two trees about thirty feet long, and laid in a parallel direction, at a distance of five or six feet from each other, and are kept in that position by four or five lesser pieces of wood, fastened at each end by slips of tough bark. In the middle is a cross timber of considerable thickness, and the whole interwoven with a kind of wicker-work. This flat and completely open canoe, or rather float, is made to skim along the surface of the water, by means of paddles, with amazing rapidity and safety. The natives are frequently seen on them near the southern mouth of the Derwent, between Isle Bruné and [164] the main, when the canoes are often found deserted, after they have answered the immediate purpose for which they were constructed' (pp. 126-128)."

1: Roth--164 (No date) 1890 Tasmanians
116, 502

"West tells us (II. pp. 76-77): 'Lieutenant Gunn found and preserved for several months a catamaran, sufficiently tight and strong to drift for sixteen or twenty miles: each would convey from four to seven persons;' ... and that 'Mr. Taw, the pilot of Macquarie Harbour, saw the natives cross the river: on this occasion a man swam on either side of the raft, formed of the bark of the "swamp tree."' The latter mode of propulsion is also recorded by Backhouse when speaking of the rafts (p. 58): 'On these, three or four persons are placed, and one swims on each side, holding it with one hand.'"

1: Roth--164 [2] (No date) 1890 Tasmanians
116, 481, 562, 516

"We have just seen above that in the use of their floats a native swims on each side, holding the float with one hand. Calder says (Journ. p. 23): 'Some of the men, unlike the women, were not always good swimmers, though most of them were perfect.' La Billardière 'wishing to know whether these islanders were expert swimmers, one of our officers jumped into the water, and dived several times; but it was in vain that he invited them to follow his example. They are very good divers, however, ...for it is by diving that they procure a considerable part of their food' (II. ch. x. pp. 51-52). Later on he was more successful, and thus describes a diving scene: 'Hitherto we had but a faint idea of the pains the women take to procure the food.... They took each a basket, and were followed by their daughters, who did the same. Getting on the rocks that projected into the sea, they plunged from them to the bottom in search of shell-fish. When they had been down some time, we became very uneasy on their account. ...At length, however, they appeared, and convinced us they were capable of remaining under water twice as long as our ablest divers. An instant was sufficient for them to take breath, and then they dived again. This they did repeatedly till their baskets were nearly full' (II. ch. x. p. 57)."

l: Roth--164- 165 (No date) 1890 Tasmanians
116, 481, 562, 516

"Backhouse speaks thus of their diving powers (p. 168): 'Some of the women went into the water...to take crayfish. These women seem quite at home in the water, and frequently immerse their faces to enable them to see objects at the bottom. When they discover the object of their search, they dive, often using the long stems of the kelp, to enable them to reach the bottom.' [165] Backhouse mentions that 'two white men being in danger of drowning on a raft, some of the native women... swam to the raft, and begged the men to get upon their backs, and they would convey them to the shore; but the poor men refused, being overcome with fear' (p. 147); and on another occasion that 'two women waded and swam from Green Island to the Settlement--a distance of three miles' (p. 89). Mr. Meredith mentions that 'a native women, to avoid being captured, rushed into the sea, where she swam and dived for some time, before she could be induced to come ashore' (p. 205). Davies speaks of the women 'being generally, if not at all times, the divers' (p. 413). With the exception therefore of Calder, no writer speaks of the men as swimmers."

1: Roth--165
116, 133, 823

(No date) 1890

Tasmanians

"'Their geographical knowledge of the country in which they lived is remarkably accurate and minute. The relative bearings and distances of its more prominent headlands, bays, mountains, lakes, and rivers, are distinctly impressed on their minds. When at any time a chart of Tasmania is presented to them, it seems, at least, in the case of the older and more intelligent aborigines, only to embody the picture of its form and dimensions which their own fancy had enabled them to sketch' (Dove, I. p. 251)."

1: Roth--165 [2] (No date) 1890 Tasmanians
116, 101

"The following is Mr. Hugh M. Hull's list of the tribes at the period of the advent of Europeans:

'1. The Eastern Coast Tribes.
2. The Ben Lomond Tribe was a large and savage body of blacks on the north-east.
3. The Oyster Bay Tribe on the south-east.
4. The Stony Creek Tribe, in the centre of the island, roving about Campbell-Town, Ross, and Saltpan Plains.
5. The Western Tribe about the Westbury and Deloraine districts;
6. The Circular Head Tribe on the north.
7. The Eastern Marshes Tribe near Oatlands.
8. The Bruni Island Tribe.
9. The Adventure Bay Tribe.' (Smyth, II. p. 385.)"

1: Roth--165-166 (No date) 1890 Tasmanians
116, 182

"The very primitive nature of the Tasmanians is perhaps best exhibited by the unartificial use they made of articles supplied them by Nature. They occasionally made use of caverns as [166] habitations (West, II. p. 82). They used large shells (Dove, I. p. 250), oyster-shells (La Billardière, II. ch. x. p. 43), and the *Fucus palmatus* (*ibid.* ch. v. p. 169; Péron, xii. p. 229), as drinking vessels. Their stone implements were of the lowest or palaeolithic character; their spears were simple sticks, having the thicker end sharpened and hardened in the fire (Backhouse, p. 90). We have also seen that their habitations were chiefly only break-winds, made of bark, and put together in the rudest fashion. Their canoes did not show much more ingenuity. It may indeed be said they made use of what Nature provided them, with the minimum amount of labour compatible with adapting them to serve their purposes.

Bunce mentions that from the rare beauty of the *Boronia variabilis* the natives were in the habit of naming their wives and daughters after it' (p. 26)."

1: Roth--166 (No date) 1890 Tasmanians
116, 136, 825

"The following curious notes on the habits of some of the fauna of Tasmania were related to Milligan by the aborigines:

'Wombat (Phascolomys Vombatus). --The aborigines of Tasmania state that, though this animal often crosses streams of water, it never does so by swimming, however deep they may be; but that it walks along the bottom of the water channel from the side at which it enters to that where it emerges.

'Hyoena (Thylacinus cynocephalus). --The aborigines report that this animal is a most powerful swimmer; that in swimming he carries his tail extended, moving it as the dog often does, and that the nose, eyes, and upper portion of the head are the only parts usually seen above water.

'Snakes. --The aborigines inform me that snakes often climb lofty trees in order to plunder the nests of parrakeets and feed upon their young; and that when disturbed, they drop from a great height, and move off apparently uninjured by the fall. They say that snakes often feed, and even gorge themselves, upon the fruit of the native currant tree (when dead ripe). The aborigines describe a tail-less snake whose bite is they say most deadly' (Papers, Roy. Soc. Van Diemen's Land, 1852, p. 310).

'One of the aborigines of Tasmania reports having often discovered the nest of the Echidna setosa, porcupine or ant-eater of the colony; that on several occasions one egg had been found in it, and never more' (Proc. Roy. Soc. Van Diemen's Land, I. p. 178)."

1: Roth--167
116, 847

(No date) 1890

Tasmanians

"'I have no reason (says Davies, p. 412) to suppose that infanticide existed amongst the aborigines in their former wild state; there is little doubt, however, but that it was common of later years, driven to it, as they in all probability were, by the continued harassing of the whites, . . . dogs became extremely valuable to them, that the females have been known to desert their infants for the sake of suckling the puppies.' Laplace's words are very similar (II. ch. xviii. pp. 201-202): 'The women are only too happy if. . . the little beings, who owe to them their birth, are not snatched from their arms; for, in the times of dearth, to which, through a too dry or too wet year, these savages, who are completely destitute of foresight, are exposed, it frequently happens that the children are abandoned in the middle of the woods, because their father dreads hunger, or prefers to keep the dog which aids him in hunting down the game.'"

1: Roth--167-168 (No date) 1890 Tasmanians
116, 847

"Chas. Meredith (pp. 201-202) attributes infanticide to somewhat different causes: 'The disappearance of all the young children among the natives compels us to the inference that they were destroyed, doubtless on account of the difficulty of conveying them about in the rapid flights from place to place which the blacks now practised in the perpetration of their murders. No white people ever found or killed any children that I am aware of, (1) and few after this time were seen with the tribes; the dreadful conclusion seems therefore unavoidable.' Leigh (p. 243), without stating that infanticide existed, says: 'They are careful not to increase their number greatly. To prevent this they have been known to sell their female children.' But Dove's words are more positive (I. p. 252): 'The force of the parental instinct was usually strong enough to render the maintenance of their offspring a care and a delight. [168] Instances, however, have occurred in which the child has been wantonly sacrificed to the dread of famine.'"

"1. Aboriginal children were killed by the Europeans--see p. 87, and p. 170."

1: Roth--168
116, 847

(no date) 1890

Tasmanians

"According to Calder (Journ. pp. 13-14), 'The decadence [of the race] cannot be traced to infanticide, at any rate of children of their own blood, of whom the mother was passionately fond; though it seems possible that the peculiar exigencies of their state may have sometimes produced a forced, but certainly most unwilling, abandonment of them. Instances of infanticide did, indeed, come within Robinson's knowledge; but then the victims were half-castes, whom the savage woman both of Australia and Tasmania is known generally to have hated. In the cases in question, a mother suffocated two of her offspring by thrusting grass into their mouths till they died.'

To Robinson's testimony we must add that of West (II. pp. 80-81): 'The half-caste children were oftener destroyed. A woman, who had immolated an infant of mixed origin, excused herself by saying it was not a pretty baby; this was, however, far from universal, and more commonly the act of the tribe than the mother. A native woman, who had an infant of this class, fell accidentally into the hands of her tribe: they tore the child from her arms, and threw it into the flames. The mother instantly snatched it from death, and quick as lightning dashed into the bush, where she concealed herself until she made her escape.' (1)"

"1. Davies believed the women suckled the children for upwards of two years."

1: Roth--168-169 (No date) 1890 Tasmanians
116, 161

"'In his various reports, Robinson always maintained that this people was nothing but a remnant of the six or eight thousand who were living in 1804, and his reports of their strength he had from the most accurate sources, viz. the natives themselves (who, though they had no words to express numbers higher than units, could repeat the names of the individuals of the tribes), and thus he learned their real force, which he never rated higher than seven hundred--that is, after 1830; and year after year his estimates decreased as they died out, and he then reports five hundred, and finally three hundred or four hundred, and when he got the last of them, they had sunk to about two hundred and fifty' (Calder, Journ. p. 13). Backhouse considered there were 'probably never more than 700 to 1000' Tasmanians, 'their habits of life being unfriendly to increase' (p. 79); while Melville estimated them in 1803 at nearly 20,000 (p. 345). Whatever the original number [169] may have been, at the end of the war only 203 were captured (West, II. p. 72)."

1: Roth--169 (No date) 1890 Tasmanians
116, 161, 177

"Although it is quite useless at the present day to try to estimate the native population at the time of the advent of the Europeans, Mr. Milligan's remarks in reference to this question are well worth listening to. He says: 'When Van Diemen's Land was first occupied by Europeans...its aboriginal population, spread in tribes, subtribes, and families, over the length and breadth of the island, from Cape Portland to Port Davey, and from Oyster Bay to Macquarie Harbour; and their aggregate number at that time has been variously estimated at from 1500 to 5000. ... We receive with some allowances the higher estimates formed of the aboriginal population of this island, at or about the time of its discovery. Assuming that the number of tribes and subtribes throughout the territory was then about twenty, and that they each mustered of men, women, and children fifty to two hundred and fifty individuals, and allowing to them numbers proportioned to the means of subsistence within the limits of their respective hunting-grounds, it does not appear probable that the aggregate aboriginal population did materially, if at all, exceed 2000. For it is to be borne in mind that on the western side of the island...physical conditions most unfavourable to a natural abundance of animal life prevail; while our traditionary knowledge of the tribes...along the east and centre is sufficiently accurate to enable us to form a close approximation to their actual strength' (Milligan, Papers, etc. Roy. Soc. Tasm. III. pp. 275-276)."

1: Roth--169-170 (No date) 1890 Tasmanians-1
116, 161

"From Hull's "Statistical Summary of Tasmania," published in 1866, we extract the following concerning the numbers of the aboriginal population:

Year.	Number.	Year.	Number.
1817	7000 (estimated at)	1833	122 (a)
1824	340 (1)	1834	111
1825	320	1835	111 (b)
1826	320	1836	116
1827	300	1837	97
1828	280	1838	82 (c)
1829	250	1839	68
1830	225	1840	58
1831	190	1841	49
1832	176	1842	51 [170]

"1. This is the number of the known tribes [180 males, 160 females?]"

1: Roth--169-170 (No date) 1890 Tasmanians-2
116, 161

Year.	Number.	Year.	Number.
1847	48 (d)	1860	11 (g)
1848	38 (e)	1861	8
1854	16	1862	8
1855	15	1863	6
1856	16	1864	6 (h)
1857	15	1865	4 (i)
1858	14	[1869	1]
1859	14 (f)	[1877	nil]

(a) [It was said at this date that the proportion of males to females was 6 to 1 (Van Diemen's Land Annual, 1834, pp. 79-80)."]

(b) [Strzelecki says (pp. 352-355) that in 1835 there were at the Settlement on Flinders Island 210 natives, and in 1842 only 54. During the seven years interval between his visits only 14 children had been born.]

(c) [According to Dumont D'Urville 42 males and 40 females; and West says of this number 14 were children."]

(d) [10 children.]

(e) [12 men, 23 women, and 8 children (Barnard, Papers, Roy. Soc. of Tasmania, I,

1: Roth--169-170 (No date) 1890 Tasmanians-3
116, 161

1849, p. 105), making a total of 43.]

(f) 5 males, 9 females.
(g) 4 males, 7 females.
(h) 1 male, 5 females.
(i) All females.

The last representative of the race, a female, died in 1876."

1: Roth--170
116, 177, 721

(No date) 1890

Tasmanians

"...when treating of war, we showed how desperately the aborigines fought for life and independence. That they should have been more successful in their struggles with Europeans than other races better provided for such struggles, was hardly to have been expected. Whatever may have been the ideas entertained on the subject by the natives, the war between the two races was considered by the colonists as one of extermination."

1: Roth--170-171 (No date) 1890 Tasmanians-1
116, 177, 721

"Brough Smyth quotes the following from Hull, whose word we venture to think no one will doubt. Hull says: 'A friend once described to me a fearful scene at which he was present. A number of blacks, with the women and children, were congregated in a gully near town...and the men had formed themselves into a ring round a large fire, while the women were cooking the evening meal of opossums and bandicoots; they were surprised by [171] a party of soldiers, who, without giving warning, fired upon them as they sat, and rushing up to the scene of slaughter, found there wounded men and women, and a little child crawling near its dying mother. The soldier drove his bayonet through the body of the child, and pitchforked it into the flames. "It was only a child," he said! It is stated also,' Mr. Hull adds, 'that it was a favourite amusement to hunt the aborigines; that a day would be selected, and the neighbouring settlers invited, with their families, to a picnic.... After dinner, all would be gaiety and merriment, whilst the gentlemen of the party would take their guns and dogs, and, accompanied by two or three convict servants, wander through the bush in search of black fellows. Sometimes they would return without sport; at others they would succeed in killing a woman, or, if lucky, mayhap a man or two.... As the white settler spread his possessions over the island--over the natives' favourite camping-grounds, driving away their kangaroos and replacing them with bullocks and sheep--the natives objected in their own way to the inroad. In many

1: Roth--170-171 (No date) 1890 Tasmanians-2
116, 177, 721

cases, no doubt, the blacks were sacrificed to momentary caprice or anger, and suffered much wrong. Indeed, one of the Governor's proclamations states, that cruelties had been perpetrated repugnant to humanity and disgraceful to the British people.'

Hull, in his MS. notes, states that one European had a pickle tub in which he put the ears of all the blacks he shot. From his account no mercy was shown on either side."

1: Roth--171
116, 177, 721

(No date) 1890

Tasmanians

"Ross, quoted by Bunce (p. 57), mentions meeting a half-starved stockman who had got "bushed" while running after a female black who had escaped the bullock-chains with which he had bound her. He adds: 'There is little doubt, indeed, but such, and even worse treatment that this, by the white stock-keepers, in the earlier periods of the colony, was the chief and original cause of the hostility which the aborigines have since indiscriminately shown to the whites.'"

1: Roth--171-172 (No date) 1890 Tasmanians
116, 177

"Parker relates (p. 29) that a 'man named Carrots killed a native in his attempt to carry off his wife, and having cut off the dead man's head, he obliged the woman to follow him, it suspended round her neck, and to use it as a plaything! The second is that of Harrington, a sealer, who procured ten or fifteen native women, and placed them on different islands in Bass's Straits, where he left them to procure skins; if, however, when he returned, they had not obtained enough, he punished them by tying them up to trees for twenty-four to thirty-six hours together, flogging them [172] at intervals, and he killed them not infrequently if they proved stubborn.'"

1: Roth--172
116, 177, 721

(No date) 1890

Tasmanians

"But while actual warfare and settlers' brutality were direct means towards their extermination, there were other equally powerful causes at work in wiping them off the face of the earth."

1: Roth--172 [2]
116, 144, 163, 177

(No date) 1890

Tasmanians

"The well-known views of Strzelecki with regard to certain supposed facts in reproduction were controverted by Lieut. M. C. Friend, who has recorded two instances upsetting Strzelecki's arguments. In one case 'a black woman named Sarah, who had formerly four half-caste children by a sealer with whom she lived, has had since her abode in Flinders Island, where she married a man of her own race, three black children, two of whom are still alive. The other, a black woman named Harriet, who had formerly, by a white man with whom she lived, two half-caste children, and has had since her marriage with a black man, a fine healthy black infant, who is still living' (Tasm. Journal, III. pp. 241-242). It may not be out of place to note here Jeffreys' statement that the first child borne by a native woman to a white man in Van Diemen's Land, 'was like all the other children since produced by an intercourse between the natives and the Europeans, remarkably handsome, of a light copper colour, with rosy cheeks, large black eyse, the whites of which are tinged with blue, and long well-formed eye-lashes, with the teeth uncommonly white and the limbs, admirably formed' (p. 123)."

1: Roth--172-173 (No date) 1890 Tasmanians-1
116, 165, 177

"According to Calder, a rapid and remarkable declension of the numbers of the aborigines had been going on long before the remnants were gathered together on Flinders Island. 'Whole tribes (some of which Robinson mentions by name as being in existence fifteen or twenty years before he went amongst them, and which probably never had a shot fired at them) had absolutely and entirely vanished. To the causes to which he attributes this strange wasting away... I think infecundity, produced by the infidelity of the women to their husbands in the early times of the colony, may be safely added.... Robinson always enumerates the sexes of the indivduals he took; ...and, as a general thing, found scarcely any children amongst them; ...adultness was found to outweigh infancy everywhere in a remarkable degree.... Their rapid declension after the colony was founded is traceable, as far as our proofs allow us to judge, to the prevalence of epidemic disorders; which, though not introduced by the Europeans, were possibly accidentally increased by them. Many of the tribes, particularly of the Western and [173] South-Western coast districts, which were known to be very strong in numbers, long after the first colonization of the country, were not exposed to contact with the whites, and yet, when taken, they hardly ever consisted of twenty persons, and when larger numbers were brought in at any one time, they were always of more than one family' (Calder, Journ. pp. 10-15). When once settled on Flinders Island, their rapid mortality was attributed

1: Roth--172-173 (No date) 1890 Tasmanians-2
116, 165, 177

by Robinson to the injudicious system of changing their food and manner of life, by which catarrhal and pneumonic attacks were induced (Calder, Journ. p. 25). His evidence is supported by that of James Allen, a surgeon to the aboriginal settlement. He thought that 'a residence in an open and somewhat exposed situation, after having grown up in the recesses of the forest, is uncongenial to them; and that their remaining very constantly on the Settlement (which they are encouraged to do, in order to promote more rapidly their civilization), instead of making frequent excursions, for a few days together, into the bush, also tends to deteriorate their health' (Backhouse, p. 491)."

1: Roth--173-174 (No date) 1890 Tasmanians-1
116, 177, 165

"West, with the settlement before his eyes, gives a most pathetic account of their decay: 'Towards the last days of their savage life the sexes were disproportionate, although the balance was partly restored by associating the women who had been longer in captivity with the men whose wives had died; but many of these women had become licentious, and by an extraordinary oversight the Government permitted unmarried convicts and others to have them in charge;. . . the result need not be told. The infant children had perished by the misery and contrivance of their parents; thus, in 1838, of eighty-two there were only fourteen children, and of the remainder eight had attained the usual term of human life. Many who surrendered were exhausted by sickness, fatigue, and decrepitude. They were the worn-out relics of their nation, and they came in to lie down and die. The assumption of clothing occasioned many deaths; they were sometimes drenched with rain--perspiration was repressed, and inflammatory diseases followed; the licentiousness, and occasional want of the last few years, generated disorders, which a cold brought to a crisis. . . . The abundant supply of food, and which followed destitution, tended to the same result; it was a different diet. The habits of the chase were superseded and perhaps discouraged; the violent action to which they had been accustomed; the dancing, shouting, hurling the waddy and spear--climbing for the opossum--diving, and leaping from rock to rock--assisted the animal functions, and [174] developed muscular

1: Roth--173-174 (No date) 1890 Tasmanians-2
116, 177, 165

power. To continue them required the occasion, as well as the permission; but the stimulus was gone. ...There were other causes. The site of the settlement was unhealthy: they were often destitute of good water.... It is admitted that they frequently suffered this lack; but it is stated that they had sufficient allowed them when sick! It is, however, clear that many perished by that strange disease, so often fatal to the soldiers and peasants of Switzerland, who die in foreign lands from regret of their native country. They were within sight of Tasmania, and as they beheld its not distant but forbidden shore, they were often deeply melancholy; to this point the testimony of Mr. Robinson is decisive, though not solitary. They suffered much from mental irritation. When taken with disease, they often refused sustenance, and died in delirium. The wife, or husband, in perfect health, when bereaved, would immediately sicken, and rapidly pine away' (West, II, pp. 72-74)."

1: Roth--174 (No date) 1890 Tasmanians
116, 165, 177

"According to Surgeon Barnes (Parl. Papers, quoted by West), 'more than one-half have died, not from any positive disease, but from a disease physicians call home-sickness.' Davies also thought change of living and food conducive to low birth- and high death-rate, but attributed their decline more 'to their banishment from the main land of Van Diemen's Land, which is visible from Flinders Island; and the natives have often pointed it out to me with expressions of the deepest sorrow depicted on their countenances. The same thing has occurred on board the vessel when passing some part of the coast with which they were acquainted' (p. 419)."

1: Roth--175 (No date) 1890 Tasmanians-1
116, 192

"The vocabularies of the Tasmanian language which have come down to us are twelve in number. In vol. ix. of the Royal Geographical Society, Dr. Lhotsky published a vocabulary by a man named McGeary (1), who lived many years in contact with the aborigines, and attributed to Péron (2), which fell into the hands of a lady at Sydney. The Tasmanian Journal in 1842 (vol. i) published a long vocabulary by Jorgen Jorgensen (3), compiled from documents in the Colonial Secretary's Office at Hobart. This list included three other separate vocabularies, one (4) from a locality not indicated, a second made by the Rev. Mr. Dove (5) at Flinders Island; and the third, La Billardière's (6) vocabulary taken during d'Entrecasteaux's expedition in 1792, and which the naturalist published in his account of that voyage. Braim's is a copy of Jorgen Jorgensen's. Cook (7) has given us ten words, and Gaimard (Dumont d'Urville, Philologie, pp. 9-10) gathered some words (8) at Port Dalrymple from the lips of a native Tasmanian woman. Mr. E. M. Curr, in his 'Australian Race,' has published two vocabularies which hitherto had not seen the light, namely by Mr. Roberts (9), and another by the Rev. Mr. Norman (10). Mr. Milligan issued a small vocabulary (11) by Mr. Thomas Scott, an old Tasmanian squatter, made in 1826, and one drawn up by

1: Roth--175 (No date) 1890 Tasmanians-2
116, 192

Mr. Milligan (12) himself, which is by far and away the completest vocabulary of the Tasmanian language. (1)"

"1. It must be remembered that, as was once pointed out by E. B. Tylor (Early Hist. of Mankind, 3rd ed. p. 78), many words in this vocabulary appearing as one are in reality, several joined together; thus:

noonalmeena father (lit. noonal-mee-na)
father my

neingmena mother (lit. neing-me-na)
mother my"

1: Roth--175-176 (No date) 1890 Tasmanians-1
116, 192

"According to Jorgensen the vocabularies 'might be considerably increased by that of a young man named Sterling, who made the native language his study; his vocabulary was taken away at the death of its author by a person ignorant of its value.' [176]

In the appendix will be found: (a) Norman's vocabulary [KS: Norman's vocabulary has been omitted because of technical difficulties in reproducing the phonetics]; (b) a vocabulary which we have compiled of those of Braim (Jorgen Jorgensen's), and Cook, Gaimard, La Billardière, McGeary, Péron, Roberts, and Scott; and (c) Milligan's vocabulary. The description given by Milligan as to the manner in which he obtained his vocabulary, and the great care he took to insure correctness, is best given in his own words.

'In order that ethnologists and others interested in the vocabulary of aboriginal dialects [of Tasmania] may be inclined to put perfect confidence in their accuracy, I have to explain that every word before being written down was singly committed to a committee (as it were) of several aborigines, and made thoroughly intelligible to them, when the corresponding word in their language, having been agreed upon by them, was entered. ...On being completed the manuscript was laid aside for two or three years, when it was again submitted, *verbatim et seriatim*, to a circle of aborigines, for their remarks. A revision which led to the discovery and correction of numerous blunders originating in misapprehension, on the part of the aborigines in the first place, of the true meaning of

1: Roth--175-176 (No date) 1890 Tasmanians-2
116, 192

words which they had been required to translate. But I found the fault had oftentimes been my own, in having failed to seize the exact and essential vocal expression, which on being repeated to the aborigines at any time afterwards, would infallibly reproduce the precise idea which it had been stated to imply in the first instance."

1: Roth--176-177 (No date) 1890 Tasmanians-1
116, 197, 619

"'The circumstance of the aboriginal inhabitants of Van Diemen's Land being divided into many tribes and subtribes, in a state of perpetual antagonism and open hostility to each other, materially added to the number. . . of the elements and agents of mutation ordinarily operating on the language of an unlettered people: to this was superadded the effect of certain superstitious customs everywhere prevalent, which led from time to time to the absolute rejection and disuse of words previously employed to express objects familiar and indispensable to all, thus. . . tending arbitrarily to diversify the dialects of several tribes. The habit of gesticulation, and the use of signs to eke out the meaning of monosyllabic expressions, and to give force, precision, and character to vocal sounds, exerted a further modifying effect, producing, as it did, carelessness and laxity of articulation, and in the application and pronunciation of words. The last-named irregularity, namely, the distinctly different pronunciation of a word by the same person on different occasions, to convey the same idea, is very perplexing, [177] until the radical or essential part of the word, apart from prefixes and suffixes, is caught hold of. The affixes, which signify nothing, are la, lah, le, leh, leah, na, ne, nah, ba, be, beah, bo, ma, me, meah, pa, poo, ra, re, ta, te, ak, ek, ik, etc. (1) Some early voyagers

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"1. As will be shown, Milligan was not quite correct here, for some of these suffixes had pronominal and other meanings."

1: Roth--176-177 (No date) 1890 Tasmanians-2
116, 197, 619

appear to have mistaken the terminals la, le, etc., as distinction of sex when applied to men, women, and the lower animals. The language, when spoken by the natives, was rendered embarassing by the frequent alliteration of vowels and other startling abbreviations, as well as by the apposition of the incidental increment indifferently before or after the radical or essential constituent of words. To defects in orthoepy the aborigines added shortcomings in syntax, for they observed no settled order or arrangement of words in the construction of their sentences, but conveyed in a supplementary fashion by tone, manner, and gesture, those modifications of meaning which we express by mood, tense, number etc. ... Barbarous tribes, living in isolated positions, antagonistic...to each other, would each, within its own sphere, yield to various influences, calculated to modify language, and to confirm as well as to create dissimilarity.... Rude, savage people often adopt the most arbitrary and unmeaning sounds through caprice or accident, to represent ideas, in place of words previously in use; a source of mutation, as respects the various dialects spoken amongst the aborigines of Van Diemen's Land, fertile in proportion to the number of tribes into which they were divided, and the ceaseless feuds which separated them from one another. Hence it was that the numberous tribes of Tasmanian aborigines were found possessed of distinct dialects, each different in many

1: Roth--176-177
116, 197, 619

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particulars from every other. (2)"

"2. [See following sheet for footnote 2.]"

1: Roth--176-177 (No date) 1890 Tasmanians-4
116, 197, 619

"2. [Footnote pp. 177-178] La Billardière (II. ch. xi. p. 73) states, that the words they learned from one tribe were found in communicating with others, but it must be remembered that the people he met with were all more or less in one district. Davies confirms Milligan as regards the inability of the eastward and westward tribes to understand each other when brought together at Flinders Island, and so does Dixon (II. p. 22). Jorgensen says (Tasm. Journ. I.), 'Those who are not of the same tribe appear to converse in broken English.' That the dialects are all of the same language does not admit of a doubt. This is proved by the numberous similar words expressing the same object found throughout the vocabularies. A [178] good example, showing the affinity of construction of the dialects spoken, can by made up from Milligan's vocabulary, thus:

English.	Oyster Bay and Pitwater Tribes	Mount Royal and Bruni Island, Recherche Bay, and South Tasmanian Tribes.
eye	mongtena	nubre or nubrenah
eyelash	mongtalinna	nubre tongany
eyelid	moygta genna	nubre wurrine
to see	mongtone	nubratone
dizzy (faint)	mongtantiack	nubretanyte"

1: Roth--177-178 (No date) 1890 Tasmanians
116

" 'It has already been implied that the aborigines had acquired very limited powers of abstraction or generalization. They possessed no words representing abstract ideas; for each variety of gum tree and wattle tree, etc., etc., they had a name, but they [178] had no equivalent for the expression "a tree"; (1) neither could they express abstract qualities, such as hard, soft, warm, cold, long, short, round, etc; for "hard" they would say "like a stone;" for "tall" they would say "long legs," etc.; and for "round" (2) they said "like a ball," "like the moon," and so on, usually suiting the action to the words, and confirming by some sign, the meaning to be understood.' "

"1. Davies, on the other hand, says: 'I much doubt their ever having separate names for all the different kinds of birds with which they were conversant; yula (a bird) appeared to answer for most.'

2. For 'round' and for 'testes' he gives the same word matta."

1: Roth--178 (No date) 1890 Tasmanians
116, 192, 551

"'The elision and absolute rejection and disuse of words from time to time has been noticed as a source of change in the aboriginal dialects. It happened thus: The names of men and women were taken from natural objects and occurrences around, as, for instance, a kangaroo, a gum tree, snow, hail, thunder, the wind, the sea, the Waratah--or Blandifordia or Boronia, when in bloom, etc.; but it was a settled custom in every tribe, upon the death of any individual, most scrupulously to abstain ever after from mentioning the name of the deceased,--a rule, the infraction of which would, they considered, be followed by some dire calamities.... Such a practice must, it is clear, have contributed materially to reduce the number of their substantive appellations, and to create a necessity for new phonetic symbols to represent old ideas, which new vocables would in all probability differ on each occasion, and in every separate tribe; the only chance of fusion of words between tribes arising out of the capture of females for wives from alien and hostile people....'"

1: Roth--179
116, 192

(No date) 1890

Tasmanians

"Jorgensen tells us in the introduction to his vocabulary: 'It is difficult to imagine the rapid and ever-changing corruptions to which an oral language is subject in the mouths of a savage tribe; and in the present case many words, borrowed from the English, have added to the confusion produced by the irregular and careless pronunciation of the aborigines. Thus picanini, a child; buckelow or bacala, bullocks; tablety corrupted from travel, to go, which again was contracted into tablee, are all from the English. Lubra is a word introduced by the English from the Sydney natives (who do not at all understand the languages of our aborigines), and it appears to have been substituted for lurga or lolna, a woman.'"

1: Roth--179 [2] (No date) 1890 Tasmanians-1
116, 194

"To Crozet (Marion, p. 29) their language appeared harsh, and they seemed to draw their sound from the bottom of the throat. On the other hand, Robinson (Calder, Journ. p. 28) found it 'peculiarly soft; and except when excited by anger or surprise, was spoken in something of a singing tone, producing a strange but pleasing effect on the sense of the European.' Davies considered the language soft and liquid, and Breton (ch. vi. p. 355) describes it as musical and soft. According to Meredith the vowels are sounded peculiarly full and round.

Vowels.

a as in cat, rap.
a as in potato (also written é by Milligan).
e as in the.
e as in thee, see, me.
i when before a vowel, as in shine, riot.
i as in sigh, fie (ei is pronounced as in Leipsic).
y as in holy, glibly.
o as in flow, go.
oo as in moon, soon.

1: Roth--179 [2] (No date) 1890 Tasmanians-2
116, 194

u as the French use, usage, fumier, usurier, but never like the u in flute.
u as in musk, bump, lump.

Semi-Vowels.

y as in yonder, yellow.

Diphthongs.

aa as aw in lawn.
oi as in toil.
ou as in noun."

1: Roth--180-181 (No date) 1890 Tasmanians-1
116, 194

"b, c [? k], g, h (only at the end of words), k, l, m, n, p, q (qu) [? k], r, t [w], ch and gh (pronounced as in German hochachten). There appears to be no d, f, v, s, or z.

Milligan uses a d in the words gdulla acid, and mannaladdy cough, also in lowide scab, and in tendyagh (or tentya) red, and rhomdunna (or romtena) star; it is of course conceivable that the Tasmanians used occasionally the soft equivalent for t so common among them. But as they had no hisses or buzzes, it is not probable that they had a th, which Milligan places in the words elapthatea beauty, fine, ree-mutha fist, pothyack no, and riaputhaggana tame. The absence of the th is confirmed by Milligan's spelling of the words ree-mutta, hand, and poyenna pottayack, vanish, where the t takes the place of the th. Norman has th in several words. McGeary is the only writer who systematically uses a v, but he uses this letter where others use a u or w, thus:

McGeary,	mutton bird	yavla.
Braim	"	youla.
McGeary,	night	levira.
Braim,	"	leware.
McGeary,	black man	vaiba.
Roberts,	"	wibar.
Milligan,	"	weiba.
McGeary,	moon	vena.
Roberts,	"	too-weenyer.

1: Roth--180-181 (No date) 1890 Tasmanians-2
116, 194

As Milligan, who has been so careful in the compilation of his vocabulary, completely ignores the letter v, we are no doubt correct in stating the Tasmanians did not know the letter. The letter z is used by La Billardière in rizlia (hand), but this is evidently a misprint for rialia. Milligan has a c, which apparently reads like an s (and not like k), thus: oghnamilcé (ask). This is probably also a misprint.

In the Van Diemen's Land Almanac for 1834 it is stated that the letter r is sounded 'with a rough, deep emphasis, particularly when excited by anger or otherwise.' Braim says (II. p. 257) that to meet the correct pronunciation the soft h should be added where any words end in a. As an illustration of their inability to pronounce certain hard letters, Davies mentions they can-[181]not say doctor and sugar, but say instead togata (or tokata) and tugana. (1)"

"1. This is something like the South-Sea Islanders, most of whom say bokkis for box."

1: Roth--181 (No date) 1890 Tasmanians
116, 194

"Words largely commence with a consonant; the consonants conjoined at the beginning of a word are:--

cr- (kr-), pr-, and also tr-, all very common; br-, gr-, ng-, pl-, and gn- very rare. Conjoined consonants are otherwise met with, as br, gr, kr, ng, nt (very common); rare are cht, ghr, ght, gl, kn, lb, mp, ngh, ngl, ngt, nk, nr, pr, rk, rn, rt, and tr.

Words largely end with a vowel, and the soft aspirate, unless they terminate in -ack, -ak, -iack, -yak, etc. (Where most of the vocabularies make the words end in -a, -ah, Norman makes the same words end in -ar, -er.) (2)"

"2. All that relates to the vowels, etc., and their pronunciation, is based on Milligan; what follows, as far as 'Construction,' is largely based on Fr. Müller's chapter on the Tasmanian language."

1: Roth--181-189 (No date) 1890 Tasmanians-1

116, 193

"The adjective is placed after the noun, thus:

pannogana	malittye (3)
earth	white (*i. e.* clay)
lowa	maleetya (3)
woman	adult

The suffix -na denotes the singular.

The plural may perhaps have been expressed, as La Billardière states, by the suffix lia, thus:

tagara-lia	family.
cuengi-lia	ears.
ria-lia	hands (La Billardière).
ria-na	hand (Milligan).

Or the plural may have been formed by reduplication, thus:

"3. This word is translated as beautiful, white, and adult."

1: Roth--181-189 (No date) 1890 Tasmanians-2
116, 193

nubra-na	eye.
nubru-nubere	eyes.
lori-lori	fingers.
kardé	five.
karde-karde	ten.

It is possible the plural may have been expressed by simply omitting the singular termination na, but this is merely surmise.

Personal Pronouns

I	mi-na (mee-na)	Dative mi-to.
you (thou)	ni-na (nee-na)	" ni-to (nee-to).
he, she,	narrar (Norman).	
they, he her,	nard (Milligan and Braim).	
it	niggur (Norman).	
we	warrandur.	

The first person also takes the form mi-a in the dative case when conjoined to the verb, thus: teeany-mia-pe, give me.

The suffix -to (-too, -tu, -ta) denotes the dative case, thus:

nanga-to, to the father.
lenu-too (-tu), to the hut.

1: Roth--181-189 (No date) 1890 Tasmanians-3
116, 193

The first personal pronoun in the possessive case is expressed by mi--a; thus

nanga - mia numbe
father my here

But when the first personal pronoun is conjoined to the verb, it takes the same form, thus: mia-tyan, I give. There does not appear to be any special form for the possessive case of the second personal pronoun; thus

pugga neena (ni-na) (i.e. husband)
man your

Verbs.

In his vocabulary Milligan gives no indication of an infinitive mood, the verbs quoted having a variety of terminations; it is therefore to be inferred that they underwent some modification, but in what manner is not clear. On the other hand, in the few short sentences quoted by Milligan, the verbs mostly end in -pe or -bea (-beah). Fr. Müller

1: Roth--181-189 (No date) 1890 Tasmanians-4
116, 193

thinks these terminations indicate the imperative mood, and that these terminations may occasionally be dropped. (1) [183]

Person and number are indicated by the pronoun, which is sometimes affixed to the verb, thus:

noia	mee-ah-teang	mee-na	nee-to	linah (li-na)
not	I give	I	you (dative)	water

Occasionally the pronoun is placed between the root of the verb and its termination, thus:

tyen-na-mi-beah		wee-na
give	I (nom.)	stick

And occasionally the pronoun is not conjoined at all, thus:

loi-na	tyen-na-beah	mi-to
stone	give	me (dative)

As examples of the Imperative, Fr. Müller has drawn out the following:

"1. Perhaps this can be explained by the fact that in Milligan's work the translation of the short sentences is very loose and certainly not so carefully done as the vocabulary, and Fr. Müller's supposition appears to be correct. For instance, Milligan translates tyenna-mi-beah wee-na as: we will give you a stick; but it should be: give me a stick."

1: Roth--181-189 (No date) 1890 Tasmanians-5
116, 193

onna-bea nanga-to
tell father (dative)
tial wee pella kaeeta
take stick beat dog

The sentence, monna langarrape, translated by Milligan, I like to drink water, Fr. Müller divides up into:

m-onna lia-ngara-pe
I like [? ask] water drink

Lia is the root for water, thus:

lie-na eleebana; (1) lye-tta; lie-nna wittye (wuttya)
water fresh; rollers on sea-beach; water salt (i.e. the ocean)

ngara is a corruption of nugara, drink. Perhaps the verb langara (based on the root of lia) is the further corrupted form, although in common use, as Braim and McGeary give lugana, La Billardière and Péron laina, for to drink.

tugganna luna-mea[mia]-tah[to]
walk hut my (dative)
lotta monté mee-na cotté
tree see [eye] I yesterday

"1. Also translated as long."

1: Roth--181-189 (No date) 1890 Tasmanians-6
116, 193

lowa-na	ollé	tubbra-na
woman	makes	basket [184]

Construction

The following examples will help to show how the words are constructed and prove the agglutinating character of the language.

Perhaps the suffix -yenna has the same signification as -na, it is very common, thus:

Adult man (? your husband)	Pugga-na nunyenna
Adult woman (? my wife)	Lowall minyenna
Ant eater and Porcupine	Mungyenna
Bird	Puggunyenna
Bat	Peounyenna
Boy (a small child) or Son	Melangyenna (Malangena)
Brushwood	Weena-keetyenna
Hair	Poinglyenna
Opossum (ringtail)	Tarripnyenna
" (mouse)	Lowowyenna
Penguin	Tomenyenna
Sole of foot	Lug-yenna

This interpretation of yenna is perhaps confirmed by the phrase

1: Roth--181-189 (No date)1890 Tasmanians-7
116, 193

malang	pia-wah
child	two

where there is no termination -yenna

We have seen above that the negative is expressed by the word noia. There is, however, another method of expressing a negative, by means of the suffix -iack, thus:

leaf	porrutyé
leafless	porrutyé-mayeck
tooth	wugherina
toothless	wugherinna normyack
to see	mongtone
dizzy	mongtangiack
never	nooeack

and so on.

The Mount Royal tribes use timy (no) instead of iack, thus:

never	timeh or timy
bachelor	lowatimy (lit. womanless)
barren woman	lowa puggatimy (lit. woman manless)
beard	cowinne
beardless	cowintimy
leaf	proié

1: Roth--181-189 (No date) 1890 Tasmanians-8
116, 193

leafless paroytime-na [185]

The suffix -iack, however, does not always mean a negative, it very often expresses general unpleasantness, thus:

acid	nowieack
apparition	krottomientoneack
hot	peooniack
ashamed	leiemtonnyack
bitter	laieriack
carcase	miak bourrack (merack bourack)
rage	neoongyack
catarrh	teaknonyak
cold	tunack
dirty	mawpack (maback)
effluvia	membreac
stomach	ploner
hungry	plonerpurtick
stomachful (? unpleasantly)	plonerboniak (Norman)

l: Roth--181-189
116, 193

(No date) 1890

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But there are also cases where the termination -iack appears to have no particular signification, thus:

another	tabbouiack
asleep	tugganick (? tugna go, ick the negative)
black	maback (mawpack)
dine	prooloogoorack

The word bourrack also appears in widely different significations; thus:

to clutch	niack bourrack
to drown	tong bourrack
to cry	neagh bourrack
dead	miack bourrack
heal	riack bourrack
ripe	crang boorack
plant	mellang bourack

Magnitude is expressed by the suffix lang-ta, thus:

wood	wie-na
large timber	wyee-langhta
wind	rawli-na
gale	raa-langta
stone	lo-na

1: Roth--181-189 (No date) 1890 Tasmanians-10
116, 193

rock	loe-langta
speak loudly	kuka-na langhta
heavy rain	prugga langta
water deep	loa-magga langta [186]

The Mount Royal Tribes used proie-na to express size, thus:

wind high	rallinga proiena
large	proina nughaba
log of wood	weea proingha
loud (to speak)	kanne proine waggaba
fat woman	lowa proina

The Diminutive is expressed by the word kaeeta.

kaeeta	spaniel, dog
kaeeta boena	gosling
loatta keeta-na	twig (loatta tree)
weena keetyenna	brushwood (wi-na, wood)
lowa-na keetanna	girl
lowa-na kaeetanna	young (little) girl
kaeeta-na mallangyenna	" " boy

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116, 193

manenge keeta-na	brook
manaee keetannah	river (little)
manenya keetanna	creek
kaeto kekrabonah	barren woman
teggremony keetanna narra longbromak	twilight

It is very evident kaeeto and keeta are the same word, and that they are diminutives. The Tasmanians had no dogs or geese, and they may have applied the word kaeeto to these animals to signify their smallness.

The following illustrates the method of making a new word by tacking on to one word another word or a syllable. In some cases the first word undergoes a slight modification in the process:

a.	mien-na	knee
	mienni-tyack	I tremble
	mien-touka	I tumble
	mienemiento	kill (deprive of life)
	mienmengana	fight
	meinyengana	battle
	moi mengan mabelé	war
	moemutte	war (skirmish, one or two killed)
	moemabbylé	war (battle, all killed but one or two)(mabbele many)

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b.	peooniack	hot
	mie-mpeooniack	fever (lit. I hot)
c.	tia-mena	excrement my
	tia-crackena	intestines [187]
	crackanyeack	pain } (evidently some bowel complaint)
	mi-crackanyeack	I sick }
d.	perenna	spear
	mattah	testes or scrotum
	mattah-prenna	penis
e.	poimena	hill (little one)
	poymalangta	peak (a hill)
	poymalyetta	tor (a peaked hill)
	poyeenta	point (of a spear)
	prugga poyeenta	nipple (parooqualla dug; parugana woman's bosom)
f.	luggana	foot
	luggana marah	step (lit. foot one)
	lugga poola mena	instep my
	lugyenna	sole of foot

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luggantereena	paw
kurluggana	claw
(kuluggana	talon)
puggaluggana	footmark of black man
rialuggana	footmark of white man.

The two last-named words formed from pugga-na for (black) man, and ria-na for European. The name for finger is rie-na, and there appears to be no name for toe (Norman gives lugarner for toe, which is of course identical with luggana). The Tasmanian name for black man is pugga-na, the same as the word for five, and as the Europeans on first arrival all wore boots, which looks like one toe (or finger), it is not improbable that the aborigines actually called Europeans the 'One-toe (people).'

g.	wurrawena	(Oyster Bay) apparition
	ria-wurrawa (1)	(Mount Royal) apparition

"1. Compare this with ria above; the aborigines appeared to have thought at one time that Europeans were apparitions."

1: Roth--181-189 (No date) 1890 Tasmanians-14
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	wurrawa lowanna	widow (lit. apparition woman)
	kukanna wurrawhina	echo
h.	lenna, line	house or hut, place
	malunne, line	nest (birds)
	pune line	nest (little birds)
	(punna	bird)
	lieeminetta	eagles' nest
	palinna	? eggs (corruption of puna lina)
	lena wughta rotaleebana	encampment (lit. hut earth long) [188]

It has been shown on pp. 121-122, that the natives constructed two sorts of huts or break-winds, those which on the ramblings of small parties were to last for a night only, and those more permanent ones to last a season; hence the last-named explains itself.

i.	nubré nubre-na	eye
	nubre-tongany	eyelash
	nubre wurri-ne	eyelid
	nubre rotté	wink
	nenubra latai	fury
	nubretantye	dizzy
	nubretone	see (behold)

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pugga-nubra-na	sun (pugga, man)
palla-nubra-na	" (palla, man)
panubré	"
panubre roeelpoerack	sunrise
panubra tongoeieera	sunset (tong, sink, dive, etc.)
panubratone	dusk
panubre mabbyle	fornicatrix

The words for sun thus seem to be made up of the words pugga-na and palla-wah, both meaning black man (i. e. Tasmanian native), and nubré, eye; panubré is evidently the corrupted form of palla-nubra-na. We may perhaps consider that the Tasmanians looked upon the sun as a man, and this may help to explain the meaning of the expression panubré mabbyle (mabbylé, many).

k. kanna (ka-na)	talk
palla-kanna	to shout, yell (palla man)
kukanna wurrarena	do
kukanna wallamonyiack	noise
ka-walla (corrupted form of above)	to shout, yell

1: Roth--181-189 (No date) 1890 Tasmanians-16
116, 193

ka-kanina	mouth
kuggana (ku-ka-na) langhta	to talk loud (langhta much)
purra kanna	to whistle
kukana lengangpa	to whisper, speak low
luona kunna	to belch
granna kunna	to yawn
tegryma kannunya	to wail (tagara tear)
kukunna poypuggeapa	to displease (make angry)
hokoleeny kongua	to demur (grumble) [189]
temeta kunna	creak (friction of limbs of tree)
ria-cunah	song (ria, European)
kukanna wurrawina	echo (wurrawinna, apparition)

Prefixes are not so easily distinguishable as suffixes, but that they exist we have evidence in such words as ka-kanina mouth, ne-nubra latai fury, in which the prefix appears more like reduplication.

Of an interpolated syllable the word palabamabbylé, conflux, is a good example; palla, man, and mabbylé, many, being joined by the syllable ba. Perhaps another interpolation exists in the word lowa-lloo-manyene pregnant, thus: lowa woman, lloo (lu) interpolated syllable, and manyene adult (big).

1: Roth--181-189 (No date) 1890 Tasmanians-17
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Corrupted forms are seen in the words panubere sun; from pallanubrana; palina nest, from puné lina; ka-walla shout, from kukanna; wallamonyiack noise, and so on."

1: Roth--190-191 (No date) 1890 Tasmanians-1
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"It was only very shortly before the Tasmanians became extinct, that the importance of preserving their osteological remains seems to have been recognized, and means taken to secure what specimens were still available. The largest collection of these is lodged in the Museum of the Royal College of Surgeons of England. This consists of specimens procured from various sources at various times by the College itself, and of the collection made by the late Dr. Barnard Davis, acquired by the College in 1880. The specimens collected by the College of Surgeons consists of two complete skeletons and seventeen skulls. Of the former, one is the skeleton of an adult male, the other that of an adult female. The male skeleton was obtained from a grave on Flinders Island, where the remnant of the aboriginal population, when removed from Tasmania, was located between 1832 and 1847. The female skeleton is that of one of the last survivors of the race, Betsy Clark, described in Bonwick's 'Last of the Tasmanians,' 1870, where a portrait of her, from a photograph taken in 1866, is given, who died at Oyster Cove on the 12th of February, 1867, at an age of probably forty years. The other specimens are the skulls of six adult males, six adult females, and three young specimens. Besides these there is an adult male skull and that of a young person reported to be Tasmanians, but regarding their being authentic there is great doubt. The Barnard Davis collection comprises a

1: Roth--190-191 (No date) 1890 Tasmanians-2
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complete skeleton of an adult male, the skulls of eight males (1) and five adult females, three young skulls, and the cast of an adult male and female skull. The Anthropological Institute of Great Britain and Ireland possesses [191] one complete skeleton of an adult male. In the Musée d'Histoire Naturelle the skulls of five males, three females, and one child are preserved. In the Museum of the University of Oxford there are seven skulls; in the Museum of Science and Art in Edinburgh there is one skull; the Museum of Netley Hospital possesses two skulls; the Museum of the Army Medical Department of Dublin has four skulls. Mr. James Bonwick possesses one skull in his collection of Tasmanian relics; one skull is preserved in the Museum of Breslau; the Museum of Vienna also contains one skull. In the Museum of the Royal Society of Tasmania there are reported to be two skeletons and sixteen skulls; but regarding the authenticity of seven of the latter, there seems to be some doubt.

As far as I am able to ascertain, these appear to be all the osteological remains now extant of this interesting people. Added together, this list comprises six complete skeletons, and not more than about seventy skulls, including the young specimens."

"1. There seems to be some doubt as to two of these being skulls of Tasmanians."

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"Several of these specimens have been described already, and some of their measurements recorded; thus Dr. Bernard Davis in 1874 published a valuable paper on the Osteology and Peculiarities of the specimens in his Collection in the 'Naturerkundige Verhandelingen der Hollandische Maatschappij der Vetenschappen, 1874;' Professor Flower has described the specimens in the Royal College of Surgeons' Collection previous to the incorporation of the Barnard Davis specimens, in his lectures on Anthropology, published in the 'British Medical Journal,' Vol. I. 1879, and the principal measurements are recorded in his edition of the Catalogue of the 'Osteological Series, Part I. of the College of Surgeons' Museum.' The Paris collection has formed the subject of a valuable monograph by Dr. Paul Topinard, in the 'Mémoires de la Société d'Anthropologie,' Vol. III. p. 307, and it has also been described by Quatrefages and Hamy in the 'Crania Ethnica.'"

1: Roth--191 [2]	(No date) 1890	Tasmanians
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"The measurements given by these authors unfortunately differ considerably owing to the various systems of measurement which have been followed. The most extensive series of observations on the dimensions of the skulls are those given by the three French authors on the Paris specimens, whose tables I shall include in this monograph, and have taken as the basis of measurements of the specimens in British museums, which I have been able personally to measure. In measuring the long bones I have followed the directions laid down by Topinard and Hamy."

1: Roth--191-192 (No date) 1890 Tasmanians
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Stature.--The materials at my disposal for estimating the stature [192] of the skeleton is very inadequate for the purpose, consisting as it does of only three articulated male skeletons, and one female skeleton. I have been unable to ascertain the measurements of the two skeletons in the Museum of the Royal Society of Tasmania, as they do not appear to have been published.

The male skeleton (No. 1096 in the Catalogue of the Royal College of Surgeons' Museum) measures 1607 mm. in height; that in the Barnard Davis Collection 1640 mm.; and that in the Anthropological Institute 1635 mm. The average stature of the three male skeletons therefore is 1627 mm. The female skeleton in the Royal College of Surgeons' Museum measures 1422 mm."

1: Roth--192 (No date) 1890 Tasmanians-1
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"What do these measurements of the height of the skeleton represent in the living subject? A series of observations made in Paris on twenty-four bodies measured before and after dissection showed that the difference between the height of the entire subject and of the articulated skeleton is 34 mm. (1) Adding this difference to the measurements of the male Tasmanian skeletons, the stature of the three when in life would average 1661 mm., the shortest being 1641 mm., the tallest 1674 mm., and the intermediate one 1669 mm. In the same way the female skeleton would represent a woman 1456 mm. in height. These calculations from the skeleton of the stature of the person when in life depend upon the manner of articulation, which differs very much, and are therefore probably not to be relied on so much as the estimates of height deduced from the lengths of the lower limbs, which will be discussed when treating of the measurements of the appendicular parts of the skeleton.

Let us now compare the average and individual statures of the skeleton with the records of observations made by travellers on the living. Dr. Barnard Davis states that the stature of twenty-three Tasmanian men measured by G. A. Robinson varied between 1548 mm. and 1713 mm., the average being 1618 mm. Pèron, on the other hand, states that the usual stature of the Tasmanian ranges between 1678 mm. and 1732 mm. The mean of the average statures of Robinson and Pèron is 1661 mm., which is exactly the same as the average stature we have shown the three skeletons would probably have during life.

"1. Topinard: 'Elements d'Anthropologie générale,' pp. 1032-1065."

1: Roth--192 (No date) 1890 Tasmanians-2
116, 141

Marion gives the measurement of one man as 1600 mm. Dr. Barnard Davis states that Robinson found the height of 29 women measured by him ranged from 1295 mm. to 1630 mm. and averaged together 1503 mm."

1: Roth--193 (No date) 1890 Tasmanians-1
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"*The Skull.* -- The localities from which most of the skulls in the Royal College of Surgeons Collection were obtained are unknown. Particulars regarding the locality of skeletons have already been given. The cranium numbered in the Museum Catalogue 1101 was marked 'Tasmanian warrior killed at Brushy Plains;' No. 1106 is from Port Dalrymple; No. 1108 is from a grave in Bruni Island; No 1113, the cranium of an infant, was also obtained from Port Dalrymple. Three of the Barnard Davis specimens, Nos. 1414, 1415, 1417, were obtained on the north-west side of the island, in the district of the Surrey Hills; the localities whence the other specimens in his collection came from is unknown. Several of the skulls appear to have been obtained when the natives were being removed from place to place, shortly before they finally became extinct. The skulls in the Paris Collection were obtained from the voyages of the *Astrolabe* and the *Zelée* to the South Pole and Oceania, during the years 1826-1829, and of the *Favorite* during 1830-1832, and from the expedition of M. Jules Verreaux in 1843. Five of the specimens were obtained from the south side of the island, three of these were obtained from the south side of the island, three of these were procured from the neighbourhood of Hobart during the voyage of the *Favorite* by M. Eydoux; the other two from Lake St. Clair, the source of the Derwent, were brought home by M. Dumont D'Urville in the *Astrolabe* and *Zelée* expedition. Four of the specimens were obtained from the north side of the island in the basin of the Tamar; two of these, from Launceston, were collected by Verreaux; a third came from Port

1: Roth--193 (No date) 1890 Tasmanians-2
116, 141

Dalrymple, collected by Dumont D'Urville; and a fourth, that of a young subject, from the district of Furneaux, collected by M. Dumontier during the voyage of the *Astrolabe* and *Zelée*."

1: Roth--193-194 (No date) 1890 Tasmanians
116, 141

"Some differences have been observed between skulls from the north, south, and north-west parts of the island by Quatrefage and Hamy in the 'Crania Ethnica,' and these authors have accordingly described separately the skulls from each district. While some skulls from one district are shorter than others from another district, the small number of specimens at their disposal from each district does not, in my opinion, justify such importance being attached to the variations observed, as to render it necessary, or advisable, to follow them in separating the skulls into different groups, according to the locality whence they were obtained, although I admit there may have been influences, such, for example, as contact at one part of the island with neighbouring people of one race, and at another part with an entirely different race, which may have caused slight variations in the population of particular [194] parts of the island. For practical purposes therefore all the specimens may be classed together."

1: Roth--194 (No date) 1890 Tasmanians-1
116, 141

"Dr. Topinard describes the skulls in the Paris Collection very fully in his monograph referred to. He states their general configuration is sufficiently characteristic to enable a practical eye to distinguish them from those of other races. When viewed from above the vault of the cranium presents the appearance of a regular oval, narrow in front, widening rapidly till it attains its greatest breadth at the level of the parietal eminences, and then decreasing suddenly. The narrowest part of the frontal region is about 25 mm. above the root of the nose, and 8 mm. above the ophryon. At this place there is a transverse depression more or less marked, from which the frontal bone rises and curves backwards without presenting any noteworthy prominence or crest: but 2 or 3 cm. in front of the bregma, a convexity of oval form begins to appear; this narrows, and after passing the bregma, resolves itself into an antero-posterior crest, depressed in the middle line for the sagittal suture; it then seems to become double, and terminates about midway between the anterior and posterior fontanelles. On each side of this crest, about 1 cm. in front of the coronal suture, two grooves running from before backwards appear, which become deeper as they extend backwards; these terminate gradually about the middle of the parietal bones. Lastly, quite outside are situated the parietal bosses very much developed and even conical. This characteristic carinate appearance is constant in varying degrees in all the Tasmanian skulls in Paris. The posterior part of the

1: Roth--194 (No date) 1890 Tasmanians-2

116, 141

parietal region is smooth, and recedes gradually at first, but rapidly afterwards, towards an elliptical convexity, the long axis of which is transversely placed, formed by the supra-occipital region. The inion is feebly marked, corresponding to an average of No. 1 of Broca. The sides of the cranium present an important character. They are rounded in the region of the spheno-temporal suture, their upper limits being defined by a rather feebly developed temporal crest.

The characters of the cranium may be summed up as follows: Globular in form, sub-dolichocephalic, without notable transverse depression as to the rise of the forehead, broadening rapidly from before backwards, with rounded sides and large conical parietal bosses. The frontal crest is absent, but a characteristic disposition of the vault termed keeled is present. The posterior parietal region is receding."

I: Roth--194-195 (No date) 1890 Tasmanians

116, 141

"Compared with Parisian skulls the supra-occipital portion of the [195] Tasmanian cranium is 17 mm. shorter, and the difference between antero-posterior maximum and iniac diameters shows that the cerebellum is not so much covered by the cerebral lobes as in the Parisians. The basio-iniac radius on the other hand is 19 mm. longer in the Tasmanians, showing that their cerebellum is notably larger. The anterior central lobes have nearly the same relative development in both Tasmanians and Parisians, the anterior part of the posterior central lobes is somewhat less developed, and the posterior part much less developed in the former than in the latter. The cerebellum is larger in the Tasmanians by a quantity approximatively equal to the diminution of the other parts."

1: Roth--195 (No date) 1890 Tasmanians
116, 141

"The facial portion of the skull is as characteristic as the cranium. The first thing which strikes one is the wild and sinister appearance which invests the whole physiognomy, and which may be attributed to the depth of the orbits and the form of the notch of the nose. These peculiarities are due firstly to an excessive development of all the facial portion of the frontal bone, and secondly to a backward recession en bloc of the superior ends of the nasal bones and ascending processes of the superior maxilla, the curve of the frontal bone being prolonged downwards to meet the nasal bones at their inferior and anterior extremity."

1: Roth--195-196 (No date) 1890 Tasmanians
116

"The superciliary ridges on approaching the median line swell, curve inwards below, and, by their union, produce a strongly marked glabella which divides the supra-nasal region into two parts, namely a superior, occupied by an important depression which extends to the base of the frontal, where it marks the point of demarcation between the cranium and the face; the other part is inferior and forms part of the notch of the root of the nose; this notch, which relatively to its small height is deeper than Topinard has observed in any other skulls in the Paris Collection, is formed above by the inferior plane of the glabella directed backwards, at an angle of 30° to 40° with the horizontal, and below by the backs of the nasal bones sharply curved forwards and upwards. Its real depth varies from 6 to 10 mm. The external orbital processes of the frontal bone play the same rôle with respect to the orbits as the glabella does to the root of the nose, that is to say, by being strongly developed in all but one instance, they augment the depth of the orbit and give an exceptional prominence to the superior orbital borders, causing them to project from 2 to 6 mm. beyond the inferior borders. The openings of the orbits are small and thin, and their transverse axes are only slightly inclined downwards and backwards, so that the [196] two eyes are visible in the same line; their form is that of a parallelogram transversely elongated and generally of regular outline. The orbital index is 77.8. The orbital depth from the posterior margin of the optic foramen to the anterior part of the superior border is 55 m."

1: Roth--196 (No date) 1890 Tasmanians
116, 141

"A second marked character of the face is the heaping up of the bones in the median line producing shortening of the vertical diameter and an appearance as if the facial skeleton has been forced outwards by pressure directed from below, the effect of which is first visible at the union of the root of the nose and frontal bone, as a semi-luxation backwards of the nasal bones and of ascending apophyses of the maxillae. The facial length of the Tasmanian is considerably shorter than that of the French, while both are of about the same breadth. Each section of the median portion of the face, except the supra-nasal, contributes to this shortening in the Tasmanians. The inferior bimaxillary and the bi-malar diameters are greater, while the bi-zgomatic diameter is smaller than in the French skull. The malar bones are of small dimensions, their two surfaces are placed edgeways and form either a slightly obtuse angle or a right angle; the inferior border is exactly horizontal and the zygomatic apophyses are directed horizontally backwards."

1: Roth--196 [2] (No date) 1890 Tasmanians
116, 141

"The measurements of the mandible are diminished in every case; thus the symphyses is vertically short, the bigonial width is diminished, as well as the height of the posterior branch. The prognathism of the face is moderate, and in all cases considerably less than in the Australians. The borders of the palatine vault diverge behind, that is to say, the palate is parabolic, but there is a tendency to inflexion of its posterior ends in some cases. The teeth are in a good state, and in one skull are well set; but in another the incisors have been split or broken, without doubt during life; the crowns of the molars are ground down."

1: Roth--196-197 (No date) 1890 Tasmanians
116, 141

"The most notable characters of the face may be summarized as follows:--short, relatively broad, and unusually developed in the supra and inter-orbital parts, giving to the orbits, the notch of the nose and the inter-superciliary space, special characters; the superior maxillary shortened vertically, broadened transversely, and as it were thrust under the cranium, the lower jaw small in every proportion; the malars small, moderately wide apart, placed edgeways, the anterior surface looking well forwards, and their external surface well outwards; prognathism moderate. Dr. Topinard considers the Tasmanian skull is constructed on a [197] uniform type, recognizable at first sight, and that it is the skull of the Melanesian surmounted with the parietal bones of the equatorial Polynesian. The face, moreover, is not homogeneous. While in Dr. Topinard's opinion there are certain characters presented which would lead us to regard them as the remains of an autochthonous race originally pure, and very distinct from their neighbours, there are others which seem to favour their multiple origin."

1: Roth--197 (No date) 1890 Tasmanians
116, 141

"Quatrefage and Hamy distinguish as 'Tasmanians of the south' the former inhabitants of the basin of the Derwent and Huon rivers. From this district three of the male and two of the female skulls in the Paris Collection were obtained. Their antero-posterior diameters are relatively a little shorter than those of the north and north-west of the island, their cephalic index being 77.1; while those of the north are 76.34, and of the north-west 76.16. Upon this ground these authors place them in a separate group. Taking the skull which has been reproduced on Pl. XV. and XVI. they proceed to call attention to the carinate form of the cranial vault, which they state appears to be constant in the adult Tasmanian."

1: Roth--197 [2] (No date) 1890 Tasmanians
116, 141

"The frontal bone is more elongated (measuring over the curve 138 mm.), also more oblique and depressed (the bregma being only 131 mm. above the anterior border of the occipital foramen), likewise a little narrower at the base (the minimum frontal diameter being 97 mm.), than in the Papuans of Rawak, which in some respects it resembles, whilst the maximum diameter is the same in both (118 mm.). The superciliary arches are large, and their size is exaggerated by the sunken appearance presented by the upper part of the face situated immediately below them. The frontal bosses are well marked, while the median portion is expanded as a convex surface of oval form, which extends beyond the bregma and is fused with a kind of parietal crest, the sides being separated from the eyebrows by a slight depression and from the median boss by a flat portion which is continuous with that which bounds the sagittal convexity of the parietals. The temporal line is feebly marked, and the portion of the frontal which forms part of the temporal fossa is moderately flat."

1: Roth--197-198 (No date) 1890 Tasmanians
116, 141

"The curves and planes of the frontal bone just described are continued on to the parietal bones as far as the level of their tubera, which are strongly marked, almost conical in shape, and situated [198] equidistant from the coronal and lambdoidal sutures in the course of the temporal line. The antero-posterior median convex surface is prolonged as far as the middle of the sagittal suture, which is situated in a slightly undulating groove, and is separated from the tubera by two depressions very nearly symmetrical and fairly well marked. It is the presence of these three crests and two intermediate concavities which gives the carinate appearance resembling the keel and sides of a ship to the cranium. Beyond the bosses the antero-posterior curve changes suddenly; the median elevation completely disappears, as well as the lateral depressions, and there remains only a convex plane slightly flattened in the centre which ceases at the lambda. From the tubera the parietals descend without bulging, but converge slightly below, especially in front towards the squamosals, which are greatly reduced in size. The great wings of the sphenoid are short, and do not articulate with the parietals."

1; Roth--198 (No date) 1890 Tasmanians
116, 141

"The central part of the occipital bone is short and narrow, and markedly convex from above downwards; the occipital protuberance is feebly marked. The cerebellar part is relatively large, the two prominences corresponding to the cerebellar lobes are well marked, and the muscular attachments are strongly developed, as are also those of the base.

The sutures are simple and generally somewhat more occluded in front than behind. The bones are dense and polished; the skull is heavy, although its walls are of moderate thickness. The impressions of the convolutions on the interior surface are relatively clear and deep, particularly at the base, a condition which Grateolet has shown to occur in lower races."

1: Roth--198 [2] (No date) 1890 Tasmanians
116, 141

"The face is characteristic not on account of size, which is not exceptional, but owing to its shortness and its particularly brutal appearance. The malar bones are depressed at their superior angles. The nose is of moderate length, but very broad, and is deeply pressed in at the root. The nasal bones proper are concave in profile, somewhat flattened, very convex, and pinched together (especially above the ascending branches of the maxillae which support them), and are alternately concave and convex from above downwards, and from without inwards. The inferior border of the nasal opening is rounded and elevated in the middle line. The nasal spine is double. The orbital openings are horizontal and of elongated square form. The canine fossae are deep, and the anterior alveoli are visible on the surface of the dentary arch as large rounded swellings."

1: Roth--199
116, 141

(No date) 1890

Tasmanians

"The prognathism is moderate, and affects the whole face, not very marked in the subnasal region. The disposition of parts resembles that found in the Mintiras, a true Negrito race. The prominence of the lower part of the forehead is considerable, so that the facial angle, measured by taking the supraorbital point as the upper end of the facial line, attains 75°, although the upper jaw taken by itself shows a projection corresponding to a very much smaller angle. The alveolar angle is 66°, and the dentary angle is 59°."

1: Roth--199 [2] (No date) 1890 Tasmanians
116, 141

"The palate is deep and elongated, and the difference between its breadth in front and behind is much less than usual. The teeth are very large, the molars and premolars are marked by having very distinct and sharp tubercles, the canines are prominent and thick (11 mm.); the incisors, especially the central ones, attain a quite exceptional development, being spade-like, 11 mm. broad by 13 mm. in length to the neck, and project forwards."

1: Roth--199 [3]
116, 141

(No date) 1890

Tasmanians

"The mandibular arc is ellipsoidal, the thickness of the horizontal branch is considerable, the external surface is somewhat rough, the mental fossettes are deep and well marked; the chin is of irregular form, arched, and of considerable height, the mental angle 73°, notwithstanding the alveolar projection. The projection is more accentuated on the internal surface where the superior genial tubercles are very large, and the mylohyoid ridge is strongly marked. The ascending rami are feeble, and present a marked contrast to the stronger horizontal branches. The surfaces for the insertion of the temporal muscles are feebly marked; the same has been already noted in respect of the surfaces of origin on the cranium, indicating that these muscles were feebly developed, as the other muscles of mastication also appear to have been. The ascending branch is high, but narrow and very slender; the coronoid process is short and sharp, the condyle is very slender, twisted on the inside and below, and is supported by a very short neck. The sigmoid notch is little hollowed out. The posterior angle is rounded, and does not present the least trace of a prominence, and the mandibular angle is very obtuse.

This description, Quatrefage and Hamy state, is applicable in general to all the other Tasmanian skulls, though in some specimens the muscular ridges are more fully developed, while in others they are feebler. In one case the frontal bone articulates directly with the temporals."

1: Roth--199-200 (No date) 1890 Tasmanians
116, 141

"The female skulls they state do not differ from those of the males except in those characters which differentiate generally the skulls of [200] the two sexes. The form of the cranium, while differing little in its proportions from the general type, is very appreciably softened down, but within relatively narrow limits."

1: Roth--200 (No date) 1890 Tasmanians-1
116, 141

"The specimen taken as the basis of the description of the Tasmanian skull by Quatrefage and Hamy, figured in Pl. XV. and XVI. of the present work, was brought home to Paris as an entire head preserved in spirits, and after being photographed was dissected and prepared as a dry specimen by Prof. Gervais some years ago. On opening the cranium, it was found that the encephalon was greatly altered, and indeed was reduced to an amorphous mass, so that its morphological characters could not be studied, but a cast was made of the cranial cavity and corrected very carefully with the brain itself while still covered with the dura mater, so that it might be as exact a representation of the external form of that organ as possible. The cast is figured in Pl. XVII. It measures 163 mm. antero-posteriorly, and its maximum width is 132 mm., while the transverse diameter of its anterior part is 93 mm. When compared with the encephalon of a Bushwoman studied by Cuvier and de Blanville immediately after death, it is seen to possess characters of an entirely different type. The length of the Bushwoman's encehpalon measures 160 mm., its maximum breadth 125 mm., and the breadth of the anterior part 100 mm. The brain of the Tasmanian is more arched, and consequently more elevated, than in the Bushwoman, agreeing in this respect with the form of the brain of Europeans. The middle meningeal vessels are less marked than in the Bushwoman, notwithstanding her sex. The antero-posterior part of the middle lobe is more voluminous, and appears

1: Roth--200 (No date) 1890 Tasmanians-2
116, 141

to be proportionately more convoluted than in the Bushwoman; indeed, the corresponding portion of the cerebral dura mater indicates a condition of parts more approaching what obtains in the white races."

1: Roth--200-201 (No date) 1890 Tasmanians
116, 141

"The characters of the skulls preserved in the Museums of this country agree very closely with the specimens in Paris which have been so well described by Quatrefage, Hamy, and Topinard. In some specimens the markings distinctive of the Tasmanian skull as set forth by those authors are less pronounced than in others, but the range of variation is very small. The general measurements also agree very closely, and the woodcuts, Figs. 8, 9, 10, from Topinard's work, give a very good average representation of the male skulls in the College of Surgeons Museum. There are one or two instances in which the degree of prognathism is considerably in excess of any of the Paris specimens, especially in the skull [201] belonging to the skeleton of the male in the Barnard Davis collection. This skull being somewhat exaggerated in some of its characters, it has been thought desirable to give an illustration of it in Pl. XIX., as the only other published drawing in the Thesaurus Craniorum is somewhat too small to convey to the mind an adequate idea of its characters. The original drawing, of which that on Pl. XIX. is a reduction by photography to one-half the natural size, was made directly from the specimen itself by means of Broca's stereograph, and is an accurate representation of the skull, except that the zygomatic arches are thicker than they should be."

1: Roth--201-202 (No date) 1890 Tasmanians
116, 141

"The prognathism of this skull exceeds that of any of the Australians, and the teeth are of larger size than in any skull in the Museum. The incisors are also very wide, and markedly of the shovel-shaped pattern mentioned by Quatrefage and Hamy. The small size of the coronoid processes of the mandible is noteworthy, all of it being seen some distance below the zygomatic process of [202] the malar bone. The illustration also shows the mastoid processes to be of small size. The form of the glabellar region is more rounded than usual in this specimen, but all the characteristic features of the Tasmanian are well marked."

1: Roth--202-203 (No date) 1890 Tasmanians
116, 141

"As regards the general characters of the cranial portion of the skull, the angular form, the prominent median ridge, and the flattened upper parietal region already described, are generally well marked. The parietal eminences are developed to a greater or less degree in all the specimens. Seen from behind the braincase appears five-sided. The glabella is prominent, and overhangs the nasals in every case, even in the females. The mastoid inion and the muscular ridges are rarely much developed. The skull of the skeleton in the Anthropological Institute and that of an old woman in the College of Surgeons Collection have the median frontal suture unobliterated, that is to say, they are metopic. In no case does the squamosal bone meet the frontal at the pterion, though they almost meet in several specimens. The size of the [203] skulls appear to be about the same as those in Paris, judging from the measurements of circumference, height, an and the cranial capacity. Prof. Flower has noted those in the College of Surgeons Collection to be smaller, while those in the Barnard Davis Collection are larger than the Paris specimens; but when the measurements of the two former series are united, their average measurements agree with those of the Paris skulls. In about 20 per cent. the height of the cranium is greater than the maximim breadth, but the average breadth index is greater than the altitudinal index."

I: Roth--203-204 (No date) 1890 Tasmanians
116, 141

"The face is very short from above downwards between the nasion and alveolar point, and the depression of the upper part, upon which Dr. Topinard lays so much stress, is well marked. The [204] orbits of the males are low, elongated, of quadrilateral shape, and their upper margins project greatly beyond their lower, as Topinard has noted in the Paris specimens. Between the orbits of the males and females there is a marked difference, contrary to what has been noted in the Paris specimens. In the females the orbits are more rounded and open, owing to the upper margins being less strongly developed; consequently the orbital index is higher. The nasal portion of the face agrees very closely with that of the specimens in Paris already described. In some cases the nose is not so broad as in others, and a few specimens are mesorhine; but the mean nasal index is 56-57, which places them in the platyrhine group."

1: Roth--204 (No date) 1890 Tasmanians-1
116, 141

"Prof. Flower has noted an interesting point regarding the teeth in which the Tasmanians seem to differ from all other kindred races, namely, 'the tardy development and irregular position of the posterior molars. These teeth are generally of large size, but there appears to be too little room for them in the jaw, so that only in two out of eleven adult skulls in which their condition can be observed are all of them normally placed; in all the others one or more of the wisdom teeth are either retained beneath the alveoli or are in oblique or irregular positions.' (1) In estimating the size of the teeth that author measures the length in a straight line of the crowns of the five teeth of the upper molar series *in situ* between the anterior surface of the first premolar and the posterior surface of the third molar, which he designates as the *dental length*. (2) As this absolute length is hardly sufficient for the purpose of comparing races, since the size of the

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"1. Flower, On the Native Races of the Pacific Ocean, Royal Institution Lectures, 1878.

2. Flower, Journ. Anthrop. Inst., Nov. 1884, p. 183."

1: Roth--204 (No date) 1890 Tasmanians-2
116, 141

individual and of the cranium generally should be taken into account, he takes as a standard length to indicate the general size of the cranium the distance between the basion and the nasion--the basio-nasal length--as the most convenient with which to compare the dental length and so form a dental index. In the Tasmanians the dental length averages in the males 47.5mm., and in the females 46.5 mm., while the basio-nasial length is 100 mm. and 95.5 mm. respectively, which gives a dental index to the males of 47.5 and to the females of 48.7. These indices show them to have proportionately the largest teeth of any race known, the nearest approach to them being the dental index of the Andamanese and Australians: in the former the dental index of the males is 44.4, and of the females 46.5; and in the two sexes of the latter 44.8 and 46.1 respectively."

1: Roth--205
116, 141, 304

(No date) 1890

Tasmanians

"A point of interest and perhaps of importance, from a sociological aspect, is the absence of the two upper central incisors of the male skeleton and of the four upper incisors of the female skeleton in the College of Surgeons Collection. The teeth have been lost during life, and the alveolar border where they formerly were situated is so atrophied, that there is no trace of the sockets remaining. This points to the fact that the teeth have been lost a considerable time before death. On comparing the male skull with the skulls of Australians, in which the upper central incisors are absent, owing to their having been knocked out of the head as part of the Initiation Ceremonies through which the youths are put on reaching manhood, the appearance presented is exactly similar. It would seem to be probable from the condition of this skull that such ceremonies existed also among the Tasmanians, though it is difficult to account for the removal of the teeth of the women, as corresponding ceremonies are not known to have been practised among females anywhere."

1: Roth--205 [2] (No date) 1890 Tasmanians
116, 141

The Vertebral Column.--The length of the vertebral column from the upper surface of the atlas vertebra to the under surface of the last lumbar vertebra (neglecting the dorsal lumbar and sacral curves) averages in the three male skeletons 511 mm.; the length of the female spine is 459 mm. Topinard gives the length of the trunk from the spinous process of the seventh cervical vertebra to the apex of the sacrum as averaging 474 mm. in three skeltons, and shows that in respect to the length of the spine the Tasmanian differs from the European in being both absolutely and proportionately shorter to the total stature, and it agrees with the measurements of the spine in the Australians and Negritos."

1: Roth--205-206 (No date) 1890 Tasmanians-1
116, 141

"Prof. Cunningham of Dublin has studied with great minuteness the curve of the lumbar vertebrae of different races. Where the vertical heights of the posterior part of the bodies of the five lumbar vertebrae equal the total of the individual measurements of the anterior surface of these vertebrae, it is evident the lumbar portion of the spine would be straight. Cunningham has shown that in the Europeans the index formed by the sum of the posterior measurements is less than those formed by the anterior measurements, and he expresses the difference by means of the Lumbo-Vertebral index. Taking the anterior measurements as the standard, he finds that in Europeans the Lumbo-Vertebral index is 95.8, which indicates that the convexity of the curve is directed forwards. In the Tasmanians the Lumbo-Vertebral index averages 108.5 in the males, and 104.7 in the females, and in the Australians 110.1 in [206] the males and 103.1 in the females; and in the Andamanese 106.3 in the males and 102.4 in the females, showing that in these latter races the vertebrae are thicker behind than in front; and if placed together without the intervening discs, would give the lumbar region a curve in an opposite direction to what obtains in the European. In this character they resemble the Apes, in which the Lumbo-Vertebral index is always over 100. But it may be asked, has the moulding of the vertebral bodies any relation to the degree of lumbar curvature, and is a low lumbo-vertebral index associated with a high degree of curvature and vice versa? Cunningham has shown that there is a general correspondence, and that the bodies of the vertebrae in the lumbar region are found in a more or less marked manner in accordance with the degree of

1: Roth--205-206 (No date) 1890 Tasmanians-2
116, 141

the lumbar curve, though the difference in height between the anterior and posterior surfaces of the lumbar vertebrae is so slight that it has little or no influence in determining the curve. The differences in height between the anterior and posterior surfaces of the lumbar vertebrae he considers must be looked upon as the consequence but not the cause of the curve. 'The cause is a hereditary one, and it has originated from influences operating upon the bodies of the vertebrae, as the lumbar curve has become in successive generations more and more firmly established.' (1) In the savage state he explains this ape-like condition of the lumbar vertebrae is retained in connection with their habits of life, where flexibility of the spine is more necessary than stability. The European, on the other hand, whose manner of life for generations past has developed stability, as it is evident that the deeper the bodies of the vertebrae become in front, the more permanent, stable and fixed the curve will become, and the more restricted will be the power of bending forwards at this region. In the Tasmanians, Australians, and other low races the lumbar curve is entirely produced by the intervertebral discs, and in no way by the vertebrae."

"1. Cunningham, Memoirs Roy. Irish Acad. No. ii. 1886."

1: Roth--206-207 (No date) 1890 Tasmanians-1
116, 141

"The Thorax.--The average antero-posterior diameter of the thorax of the males is 185 mm., and the transverse diameter 297 mm., giving a thoracic index of 160.5, the antero-posterior diameter being taken as 100.

The last rib is well developed, measuring on the average along the curve 8 cm.

The Pelvis.--The only Tasmanian pelvis which has been described is the specimen in the Museum of the Jardin des Plantes in Paris. [207] Dr. Barnard Davis has given a few of the measurements of the pelvis in this country. With the exception of those in the Museum of the Royal Society of Tasmania, the only specimens that remain of this portion of the skeleton is that of a male, just mentioned, in Paris, and the three male pelves and one female pelvis belonging to the skeletons in this country. But before describing this small series, I may state Dr. Verneau's conclusions regarding the specimen in Paris, which I had an opportunity of measuring a few years ago. He says the height of the pelvis is somewhat small in proportion to its breadth, the iliac crests are farther apart behind than in Melanesian pelves, the anterior curve of the crests is very considerable. The ilii are less developed than in Europeans, and are very little hollowed out or twisted outwards. The transverse diameter of the brim is greatly diminished. Owing to the broken state of the sacrum the dimensions of the pelvic outlet could not be ascertained. The symphyses pubes are short, measuring only 33 mm. The pubic arch forms an angle of 65°. The lower part of the pelvis is a little smaller than in Europeans. The sciatic

1: Roth--206-207 (No date) 1890 Tasmanians-2
116, 141

spines are situated very low, and the distance which separates them from one another is greater than in Europeans. The obturator foramena and the cotyloid cavities are small, the height and breadth of the latter are equal. The scarum is narrower throughout, and at its base is 16 mm. narrower than in Europeans."

1: Roth--207-209 (No date) 1890 Tasmanians-1
116, 141

"The following are the principal measurements of the pelves taken as I have recommended in my monograph on Pelvemetry (see page 208): (1)

For purposes of comparison I have placed side by side with the column of the average measurements of the Tasmanian male pelves the corresponding averages of 17 New Caledonian and 40 European male pelves neither of which I have previously published; the European pelves are chiefly English and French. The sacrum is largest both in length and breadth in Europeans; its shape is also different, as shown by the sacral index, which is considerably higher in the Europeans, indicating that the sacrum is proportionately broader in the latter than in the Tasmanians or New Caledonians. In respect to the measurements of the sacrum and several other pelvic measurements, it is curious how closely each of the four Tasmanian specimens agree in many instances. I was not aware of this fact till I came to write out in tabular form the measurements made at various times and at the different institu-[208]tions in which the specimens are preserved. I was still less prepared to find the averages of the Tasmanian and New Caledonian male pelvis correspond so exactly as they do. Sir W. Turner (1) gives the mean sacral

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"1. Journ. of Anat. and Physiol. vol. xvi. p. 106.
1. 'Challenger' Reports, pt. xlvii. p. 47."

1: Roth--207-209 (No date) 1890 Tasmanians-2
116, 141

index of 13 Australian males as 98.5; in the Negro it is 106, and Prof. Flower's measurements show that eight male Andamanese had a sacral index of 94. The Tasmanians in respect to their sacrum agree with the New Caledonians, and occupy a middle position between the Andamanese on the one hand and the Europeans on the other, and are not far removed from the Australians. From the measurements between the antero-superior iliac spines, the maximum crest width and the maximum length of the innominate bone, it will be seen that the pelvis in the Tasmanians and New Caledonians is as a whole smaller than in the European. The breadth-height and height-breadth index averages 124.9 and 80., according as we follow Topinard's or Verneau and Turner's method of estimating it. In this respect the proportions are very nearly the same in the European, New Caledonian and Tasmanian. The Brim measurements are perhaps those to which most interest attaches. The antero-posterior diameter of the brim is, according to my measurements, almost identical on the average in the European and Tasmanian males, but a notable difference occurs in the measurement of transverse breadth, the Tasmanian being considerably narrower than the European; consequently there is a considerable difference in the Brim-index of the two races, that of the former being 93.1, while in Europeans it is only 78.3. In seeking for the affinities of the Tasmanians in this respect, we find the Brim-index of the Australians is 98 according to

1: Roth--207-209 (No date) 1890 Tasmanians-3
116, 141

Turner, that of the Andamanese 98.8 by Flower. The Tasmanians therefore in this respect hold an intermediate position between the Europeans on the one hand and the Australians and Andamanese on the other, and agree very nearly with the New Caledonians, in whom the Brim-index is 94.6. This is unfortunately the only Melanesian group of which there are sufficient pelves to give anything like valuable data. The sub-pubic angle is more obtuse in the Europeans than in Tasmanians and New Caledonians, in whom it averages 61° and 60° respectively.

From the measurements of the Tasmanian pelves we conclude that in its essential form it occupies an intermediate position between the European pelvis on the one hand and the Australian and Andamanese (the latter being taken as a type of the Negrito race) on the other, and agrees very closely in all its important measurements with the New Caledonians."

1: Roth--210 (No date) 1890 Tasmanians
116, 141

Limb Bones.--The only Tasmanian limb bones I have been able to measure are those of the skeletons. It may be stated regarding them generally that they are well developed and as robust as those of Europeans. In this respect they differ very materially from the slender bones of the Australian natives. As an example of this I may say that I have confirmed Dr. Barnard Davis's observation that while the circumference of the most slender part in the centre of the shaft of the femur averages in the three Tasmanian skeletons 84 mm., in the Australian male it is only 75 mm., which is exactly what the minimim circumference of the female Tasmanians measures, while in two Australian females it averages 70 mm. The other bones show a similar proportion."

1: Roth--210 [2]
116, 141

(No date) 1890

Tasmanians

"The Scapula. --The form of the scapula in the Tasmanians differs most unexpectedly from that of the other black races, the average scapular index (which expresses the relation of the breadth of the bone to the length) and the infra-spinous index (which shows the relation between the breadth and infra-spinous portion of the bone) being much lower than in Europeans. The scapular index of the Tasmanian skeletons in the Royal College of Surgeons averages 60. 3, and the infra-spinous index 81. 4. In the skeleton in the Anthropological Institute these indices are still lower, reducing the average scapular index down to 59. 0. In Europeans they average 65 and 89 respectively, in Australians 88. 9 and 92. 5, and in Andamanese 69. 8 and 92. 7. In the Apes these indices are considerably higher than in man, while in Bats, in which the scapula functions as a basis for the attachment of the muscles of flight, the indices are lower than in man. The peculiar character of the scapula in the Tasmanians then is its vertical shortness in proportion to its breadth."

1; Roth--210-211 (No date) 1890 Tasmanians-1
116, 141

The Clavicle.--The length of the clavicle in the three males averages 145 mm., and in the female 130 mm. In two of the males the left clavicle is the longer, and in the female both are of equal length.

The Humerus.--The average length of the male humerus is 319 mm., and of the female 174.5 mm. The right humerus is slightly longer than the left in all cases except the female, in which the left is 1 mm. longer than the right. There is no instance of an olecranon foramen being present in any humerus.

The Radius.--This bone averages in the three males 255 mm., and in the female 214.5 mm. The left radius in on an average 2 mm. shorter than the right, in one instance the bones are equal, but in the female the right is 5 mm. shorter than the left. [211]

The Ulna.--The average length of the ulna in the males is 277 mm., the right being the longer bone in two instances, and in the third the bones are of equal length.

The Hand.--Measured from the tip of the middle finger to the top of the os magnum measures in one male 171 mm., and in the other 180 mm.; in the female the bones are wanting to enable it to be measured.

The Femur.--The left femur is in each of the males the longer, its average length being 460.5 mm., while the right is 457 mm., the average of both femurs being 459 mm. In the female the right and left bones are equal, measuring 397 mm.

1: Roth--210-211 (No date) 1890 Tasmanians-2
116, 141

The Tibia. --Unlike the femur the right tibia is in each case the longer, the average length of the right tibia being 387 mm. and 384 mm. of the left; thus the diminished length of the right femur is counterbalanced by the increased length of the right tibia and vice versa in the case of the left femur. The average length of the right and left tibiae is 386 mm. In the female the average length of the right and left tibiae is 314 mm., the right measuring 318 mm.

The Foot. -- The length of the male foot averages about 220 mm."

1: Roth--211
116, 141

(No date) 1890

Tasmanians

"Proportions of the entire Extremities.--By adding the length of the humerus to that of the radius and the length of the femur to that of the tibia, we are able to compare the lengths of the limbs (less their terminal segments, the hand and foot) with the stature and with one another. We found that the average stature of the three male skeletons averaged 1627 mm.; taking this as 100, we found that the length of the upper extremity (as represented by the added lengths of humerus and radius) is as 35.4 to 100, and that of the lower limb (as indicated by the lengths of the femur and tibia together) is 51.9; in the female these relations are 34.3 for the upper limb, and 50.0 for the lower. Topinard gives the relations in the New Caledonians of the upper and lower limbs to the stature as 35.5 and 51.7 respectively in the males, and as 34.6 and 52.6 in the females. In Europeans Topinard states the relations as 35.0 and 49.4 respectively in males, and as 34.1 and 49.5 respectively in females. From thses results we see that while the upper extremity in the Tasmanians bears almost the same relations to the stature as it does in Europeans, the lower extremity is somewhat longer proportionately in the former than in the latter."

1: Roth--211-212 (No date) 1890 Tasmanians
116, 141

"The Intrinsic Proportions of the Limbs.--Relative to the average stature which is taken as 100, the proportions of the limb bones are as follows: in the males, the humerus 19.6, the radius 15.7, the femur 28.2, the tibia 23.7; and in the female the humerus 19.2, [212] the radius 15.0, the femur 27.9, the tibia 22.1. In 8 male New Caledonians the proportions are: humerus 20.2, radius 15.3, femur 27.9, tibia 23.8. In European males Topinard gives these relations as humerus 20.7, radius 14.3, femur 27.1, tibia 23.3; and in females, humerus 19.8, radius 14.3, femur 27.4, tibia 21.8. These results seem to show that, with the exception of the humerus, the limb bones are somewhat longer in proportion to the stature in the Tasmanians of both sexes than they are in Europeans. The very limited number of specimens from which the averages are derived in the case of the Tasmanians reduces considerably the value of these figures."

1: Roth--212 (No date) 1890 Tasmanians
116, 141

"Inter-membral Index.--The relation which the upper limb bears to the lower in the Tasmanians is as 68.0 to 100; in Europeans the relation is 69.3, in the Andamanese 68.3.

The Antibracheal Index.--The relation which the radius bears to the humerus, in the Tasmanians, is 79.9 in the males, and 78.1 in the females; while in Europeans it is 73 in males, and 72.4 in females; in the African Negro 79.0, and in the Negress 78.3; in Andamanese 81.7 and 80.6 in males and females respectively; in Australian males 76.6; in New Caledonian males 76., and in females 75.8. The forearm of the Tasmanian therefore agrees with the black races in being much longer in proportion to what it is in Europeans, and consequently more simian in character. It will be noticed that this index in the Tasmanians corresponds more closely with that of the Andamanese and Negros than the Australians and New Caledonians."

1: Roth--212 [2] (No date) 1890 Tasmanians
116, 141

"The Tibio-femoral Index.--This shows the proportion which the distal segment of the lower limb bears to the proximal in the same way as the antibracheal index does those of the segments of the upper limb. It averages 84.1 in the male Tasmanians, and 79.1 in the female. In Europeans this index averages 81.1 in males and 80.8 in females; in New Caledonian males 83.1 and in females 82.3; in African Negro 82.9, in Negress 84.4, in Andamanese 84.4, in males and females respectively in Australians 84. In respect then of the tibio-femoral index, the Tasmanian, Andamanese, and Australian males are practically equal. The index being higher than in Europeans shows that the distal segment of the limb is longer than the proximal.

The Humero-femoral Index.--In the Tasmanian males it averages 69.5, and in the female 69.0; in Europeans 72.5 in males, in Andamanese males 70.3, and in females 69.2; in Australian males 71.4. The humerus of the Tasmanians therefore is relatively shorter in proportion to the length of the femur than in Europeans."

1: Roth--213 (No date) 1890 Tasmanians
116, 144

"Having now discussed the various points connected with the osteology of the Tasmanians as far as materials will permit, there remains to be considered the relations of the Tasmanians to other races. Throughout the previous pages references have been made to the Australians, Andamanese, New Caledonians and other races resembling the Tasmanians in one or more respects, in order to ascertain generally the relationship between their various physical characters, so as to be able to form some conclusions regarding the stock from which the Tasmanians are descended. The want of material from various islands in the Australasian and Pacific Archipelagos which still exists is a serious drawback to being able to study the Tasmanians to most advantage."

1: Roth--213-214 (No date) 1890 Tasmanians-1
116, 144

"The race to which the Tasmanians might naturally be thought most allied from their geographical position is the Australian, but many points in the physical characters of the two races are so totally unlike as to render this relationship problematical. Topinard and the others have tried to show that there is a woolly-haired race in Australia as well as the type familiar to us with straight or wavy hair. Most authorities agree in regarding the Australians as a homogeneous race peculiar only to Australia, not showing affinities to any of the populations of the neighbouring islands. In some respects the Tasmanians resemble very closely the Negrito race, not only in the character of their hair, but in some of their osteological characters. Their relationship to the Polynesians, though suggested, has not received much support. The Melanesian race has by many persons been claimed as that to which the Tasmanians are most nearly allied, and many of their physical characters support this hypothesis. Unfortunately, the material at our disposal for an exhaustive study of the Melanesians from the various groups of islands is very limited, and indeed insufficient for an adequate determination of the question, the best represented being the New Caledonians; they are, however, probably tinged with Polynesian blood to some extent. From the osteological characters and those of the hair, skin, etc., it appears as if the Tasmanians were most allied to the Negrito and Melanesian types. In any case the Tasmanians have remained for a long period isolated from other races, as evidenced by the uniformity of their osteological characters. It may seem

1: Roth--213-214 (No date) 1890 Tasmanians-2
116, 144

somewhat difficult to relate the Tasmanians to the two races just named so far separated under the present existing [214] geographical distribution of land and water. The Negritos appear to have been much more widely spread than at present, and give every evidence of being a very primitive type; so that, as Flower has suggested, they may be the primitive stock from which the Melanesians on the one hand and the African Negros on the other have been derived. Such an hypothesis of the relationship of the Negrito to the Melanesian would explain perhaps the similarity of physical characters found to exist between these races and the Tasmanians. Should this be the case, the Tasmanians would, like the Andamanese, be the remnants of a primitive stock from which the other Melanesians have sprung."

1: Roth--214-215
116, 141

(No date) 1890

Tasmanians-1

Tasmanians in Paris.

		Males.	Females.
	The Head as a Whole,		
	1 Vertical maximum projection	190.	171.
	2 Diam. trans. max. or Bizygomatic	130.4	123.5
	Index of the 1st to the 2nd	145.7	137.6
	Skull.		
Circumferen Antero-Posterior.	Cerebral part of frontal	116.6	110.5
	Parietal	126.5	121.
	Supra-occipital	57.	53.
	Sub-occipital	54.	51.
	Length of foram. mag.	34.	32.
	Basio-supra orbital radius	109.4	105.
	Total circumference	497.8	472.5
Transverse Circumference	Supra auriculo-bregmal curve	303.3	284.
	Circ. or diam. trans. supra-auric.	122.	120.5
	Total circumference	425.3	404.5
Horizontal Circumference	Anterior curve, pre-auricular	242.5	237.
	Posterior curve, post-auricular	281.1	269
	Total	523'6	506.

I; Roth--214-215 (No date) 1890 Tasmanians-2
116, 141

	Males.	Females.
Antero-post. diam. max.	184·5	175.5
Diam. bi-parietal max.	142·8	131·5
I. Cephalic index, horizontal	77·4	74·9
Vertical diam. (basio-bregmal)	131.2	120.5
I. Index cephalic vertical	71·1	68.7
Diam. trans. frontal, min. {taken on the	94 5	92·2
" " " supr. crest.temp}	107.	106.
" " " maximum (proper)	111·2	107.
" " occip. (bi-asteric)	109·8	103.5
" antero post-iniac	180.3	174.
Approx. relation of the exter. volume	11035.	9670.
Capacity	1376.	1103.
Basilo-ophryal radius	109·4	105.
Basilo-mental	115 4	99.
Max. facial angle	69°	72°
Max. facial length from ophryon to chin	126·6	120.
Max. facial breadth, bizygomatic	130·4	123·5
I. Index of max. L. and B.	97·3	[215] 96·8

1: Roth--214-215 (No date) 1890 Tasmanians-3

116, 141

	Males.	Females.
Dist. of supr. orb. point to line of min. front. diam.	9·9	4·
" " " to root of nose	16·6	18·5
" " " to sup. alveolar point	80·3	80·
" " " to sub-nasal point	66·8	63·
Diam. trans. ext. bi-orbital median (bi-malar sup.)	107.3	103·
" bimalar (des pommettes)	110·8	98·
" " inferior	91·4	95·
Orbital height "	29·9	30·
" breadth	39·	37·
I. Orbital index	76·6	81·
Depth of orbits	56·	53.5
Overhang of sup. orb. border beyond infr.	5·	2·
Interorbital width	23·6	21·
Depth of nasal notch	7·	7·
Length of nasal bones (median)	14·6	13·5
Nasion to sub-nasal point	48·8	43·5
Nasal breadth	27·5	26·5
Minimum height of sup. maxillae	14·6	14·
Minimum sup. maxillary breadth	66·6	62·

1: Roth--214-215 (No date) 1890 Tasmanians-4

116, 141

	Males.	Females.
Length of palate vault	56.	52.
Height of symphyses of mandible	30.	25.
Height of posterior branch	54.	39.
Bigonial width	93.3	92.
Horiz. dist. from p. supra orb. to p. sub-nasal	10.4	7.
" " p. sub-nasal to p. alveol. sup.	4.2	5.
" " p. alv. sup. to incisor summit	5.	—
" " p. incis. summit to p. alv. infer.	1.5	—
" " p. alv. inf. to sub-mental p.	2.5	6.5
Prognathism alv. dent. sup.	9.2	—
" " inf.	4.	—
Angle, facial max. (Camper)	75°7	80°3
" " median	69°5	72°7
" " min.	63°7	—
Difference of max. and min.	12°	—

1: Roth--214-215 (No date) 1890 Tasmania ans-5

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Different Measurements.

	Males.	Fem ales.
Horizontal axis of Broca	195.9	184
Height of occ. for. (ant. bord. above the axis)	10.8	8.
Breadth of occ. foramen	28.1	26.
Index of occ. for. L=100	85.5	81.2
Basilo-iniac radius	87.6	84
Basilo-lambdoidal radius	113.4	104
Basilo-nasial radius	96.6	103.
Basilo-subnasial radius	96.8	93.
Basilo-alveolar sup. radius	100.4	59"

It Roth--216 (No date) 1890 Tasmanians
116, 144, 174

"A great deal has been written about the origin of the Tasmanians, but we seem still to be a long way off from definitely settling the question of the origin of this lost race. As there have been many writers of eminence who have interested themselves in this subject, it will not be out of place here to give a recapitulation of their views. In this recapitulation the views of early writers and explorers have not been included, for the reason that they are mostly guesses based on erroneous or quite insufficient knowledge, nor do they in any way help us in the inquiry."

1: Roth--216-217 (No date) 1890 Tasmanians-1
116, 144, 174

"M. Topinard, writing in November and December, 1869 (Mem. Soc. d'Anth. vol. iii. p. 322), and in summarizing his study of the crania of the Tasmanians, stated that the skulls of Australians and Tasmanians examined by him differed considerably, and he gave it as his opinion that these two peoples were distinct races. He then made comparisons with other peoples, and said (p. 323) the black New Caledonians are not closely allied to the Tasmanians, but are closely allied with the Australians, and on p. 324 that amongst the Australians and New Caledonians the face resembles the Tasmanians, whilst amongst the Polynesians of Tahiti and the Marquesas it is the skull which resembles that of the Tasmanians. He places (p. 325) the Tasmanians between the Australians, New Caledonians, New Hebrideans, Torres Islanders and natives of Papua generally on the one hand, and between the New Zealanders, Tahitians and Northern Polynesians on the other. His general summary is (p. 326), that if there are certain reasons for considering the Tasmanians to be the remains of an autochthonous race, originally pure and very distinct from those who surrounded them, there are equally valid reasons for considering them to be of multiple origin; in the latter case they would be the fixed product of a cross between the black autochthonous race and of one of the invading groups of the great Polynesian family. Although M. Topinard did not publish his paper until the end of 1869, it was [217] really written two years previously, and he appears to have

1: Roth--216-217 (No date) 1890 Tasmanians-2
116, 144, 174

communicated his views to Mr. Bonwick. In so far as I am able to understand Mr. Bonwick, he considers the whole of Eastern Australia to have been originally peopled by the late Tasmanians as an autochthonous race which was exterminated by the invading Australians, who, however, not having the means to invade New Guinea, New Caledonia or Tasmania, has left us the aboriginal races in these islands (Journ. Ethn. Soc. vol. ii. N.S. 1870, p. 121)."

1: Roth--217-218 (No date) 1890 Tasmanians-1
116, 144, 174

"Prof. Huxley (ibid. pp. 130-131), while pointing out that the type of Australian man is quite distinct from that of the Tasmanian, considered it 'physically impossible that the Tasmanian could have come from Australia, and apparently the only way of accounting for the presence of the Tasmanian was to assume his migration from New Caledonia and the neighbouring islands. It would appear that at one time a low Negrito type spread eastwards and reached Tasmania, not by means of direct and uninterrupted land communication between New Caledonia and Tasmania, but rather by means of broken land in the form of a chain of islands now submerged, similar to that which at present extends between New Caledonia and New Guinea.' In a later paper, 'On the Geographical Distribution of the Chief Modifications of Mankind' (ibid. p. 404), Prof. Huxley classifies the Tasmanians as one of the group belonging to the Negroid type and to which the name Negrito is given. His words are:

'In the Andaman Islands, in the Peninsula of Malacca, in the Philippines, in the islands which stretch from Wallace's line eastward and southward, nearly parallel with the east coast of Australia, to New Caledonia, and, finally, in Tasmania, men with dark skins and woolly hair occur who constitute a special modification of the Negroid type--the Negritos. Only the Andamans have presented skulls approaching or exceeding an index of 80; all the other Negritos, the crania of which have been examined, are dolichocephalic,

1: Roth--217-218 (No date) 1890 Tasmanians-2
116, 144, 174

But the skulls of the eastern and southern Negritos present, as I have mentioned, (1) a remarkable approximation to the Australioid type, and differ notably from the ordinary African Negroes in the great brow ridges and in the pentagonal norma occipitalis. The best known and most typical of these eastern Negritos are the inhabitants of Tasmania and of New Caledonia, and those of the islands of Torres Straits and of New Guinea. In [218] the outlying islands to the eastward, especially in the Feejees, the Negritos have certainly undergone considerable intermixture with the Polynesians; and it seems probable that a similar crossing with Malays may have occurred in New Guinea.'"

"1. 'No skulls are, in general, so easily recognizable as fair examples of those of the Australians, though those of their nearest neighbours, the inhabitants of the Negrito Islands, are frequently hardly distinguishable from them.'"

1: Roth--218 (No date) 1890 Tasmanians
116, 144, 174

"Professor Flower, writing in 1878, and after a general comparison of the Tasmanians with the Australians, says:

'The view, then, that I am most inclined to adopt of the origin of the Tasmanians is that they are derived from the same stock as the Papuans or Melanesians; that they reached Van Diemen's Land, by way of Australia, long anterior to the commencement of the comparatively high civilization of those portions of the race still inhabiting New Guinea and the adjacent islands, and also anterior to the advent in Australia of the existing native race, characterized by their straight hair and by the possession of such weapons as the boomerang, throwing-stick, and shield, quite unknown to the Tasmanians. But these speculations on the relations, history, and migrations of the people who inhabit South-Eastern Asia and Australia, require for their confirmation far more minute examination and comparison of their languages, customs, beliefs, and as I think, most important of all, their physical characters, than has yet been bestowed upon them.'"

1: Roth--218 [2] (No date) 1890 Tasmanians
116, 144

"Prof. Fried. Müller (II. p. 1882), without actually stating that the Tasmanians are allied to the Australians, or even showing that any analogy exists between these two, classifies the Tasmanians under the heading of Australian races. He calls the Australians smooth, straight-haired (straff-shlichthaarig) races. (1) He ignores altogether that the Tasmanians were a pronounced woolly-haired race."

"1. All the natives of the Queensland coast lands with whom I came into contact had smooth curly hair, and they--their children more especially--reminded me forcibly of some of the Indian coolie immigrants I had previously seen in British Guiana. --H. L. R."

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"Messrs. De Quatrefages and Hamy state (p. 238): 'From whatever point we may look at it, the Tasmanian race presents such very special characteristics that it is quite impossible to discover any well-defined affinities (affinités étroites) with any other existing human race. Placed in certain respects between the groups studied above [the Negritos and the Negrito-Papuans] and those to be studied next [the Papuans], it detaches itself completely from both, and the anthropologist who studies it with attention soon convinces himself that from among the negro races it forms quite a division to itself. It is, however, less remote from the races we just studied [220] [Negritos and Negrito-Papuans] than from those we are about to study [Papuans].'"

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"In a later publication M. De Quatrefages (Introduction à l'Etude des Races Humaines, Paris, 1889, p. 343) again places the Tasmanians between the Negrito-Papuans and the Papuans, but he also enlarges considerably against his previous view by giving a very definite opinion as to the relationship between the Tasmanians and other races. He says (ibid, p. 364): 'All philologists who have studied the Tasmanian language have described therein grammatical affinities which connect them with those of Australia. M. Maury unites them both in one family; M. Jukes recognises still closer relationship between the languages of Tasmania and of New Caledonia--an opinion agreeing with that of Mr. Logan. These results throw some light on the ancient past of this unhappy race. They permit of an insight into the ancient relationships between these various groups, and seem to indicate the route taken by the Tasmanian race in reaching the island where it was to develop and to extinguish itself. Moreover, they justify the conjecture I am about to make regarding the Australians.' ... He then goes on to point out that in Australia there are two distinct types, which he calls Australians proper and Australians néanderthaloïdes--a small group occupying the country about Adelaide, and having among other characteristics hair which closely resembles the woolly hair of the negro; and he points out that the existence of this small group is analogous to similar grouping found among the Dravidians. 'This fact [of the presuming that true negroes formerly occupied the anians-2

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ht hair;
whole or a part of Australia; that they were invaded by a black race with straighd. It
and that it is to a blood mixing that the differences in the hair must be attributedrmer
is very probable that the Tasmanians furnished this negritic element. Their forheir facial
existence in Australia has nothing about it which may not be very natural, and thians to
characteristics occasionally approximate closely enough to those of the Australitralians
allow of the probability of this hypothesis. An examination of the skulls of Austrinally, if
with woolly hair from the southern tribes would probably solve the question. Fim place at
my conjecture be well founded, we must admit that the crossing must have takens modi-
a very remote period, and that the woolly hair could only reappear more or less
fied by atavistic phenomena' (pp. 368-369)."

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"Dr. Garson says: 'From the osteological characters, and those [221] of the hair, skin, etc., it appears as if the Tasmanians were most allied to the Negrito and Melanesian types. In any case the Tasmanians have remained for a long period isolated from other races, as evidenced by the uniformity of their osteological characters. It may seem somewhat difficult to relate the Tasmanians to the two races just named so far separated under the present existing geographical distribution of land and water. The Negritos appear to have been much more widely spread than at present, and give every evidence of being a very primitive type; so that, as Flower has suggested, they may be the primitive stock from which the Melanesians on the one hand and the African Negros on the other have been derived. Such an hypothesis of the relationship of the Negrito to the Melanesian would explain perhaps the similarity of physical characters found to exist between these races and the Tasmanians. Should this be the case, the Tasmanians would, like the Andamanese, be the remnants of a primitive stock from which the other Melanesians have sprung.'"

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"Regarding the hair: Barnard Davis (Journ. Anth. Inst. vol. ii., p. 100) speaks of the delicate ribbon-like hair of the Tasmanians and Andaman islanders, and on the same page he states: 'The Tasmanian hair and that of the Mincopies [Andamans] is the same.' The method of wearing the hair by the male Tasmanians resembles very much that of some very decided Papuans, like the natives of Lepers Island, as shown in Tylor's Anthropology (p. 239). Here then might be a link between the Tasmanians and Papuans, but this is mere custom, and from the following comparative study of the hair of Tasmanians, Australians, Andamanese, and Papuans, for which I am indebted to Dr. Sydney J. Hickson, it will be seen that in the characteristics of the hair the Tasmanian is more nearly allied to the Andamanese than any other race."

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"Dr. Hickson states: 'The hair of the Tasmanians is of a light golden-brown colour, curly, and very flat in transverse section. Comparing it with the hair of other races, I find that it is lighter in colour than the hair of the Andamanese, which is of a rich brown colour; of the Papuans of the South Coast, which is of a dark-brown to almost black colour; or of the Australians, which is quite black.

'The curliness of the hair of the Tasmanians is less than that of any of the Papuans or Andamanese, but more than that of the Australians. Thus the average diameter of the curl of the Andamanese is 2 mm., of the Papuan 3mm., of the Tasmanian 5 mm., but in the curliest hair of the Australians the curls are 10 mm. in diameter, and the average must be nearly 15 mm. [222]

'As to flatness. The hairs of the Tasmanian and Andamanese are much flatter than those of the Australian and Papuan. The hair of the Papuan is flatter than that of the Australian, but is remarkably round for a curly-headed race. This applies only to the Papuans of the South Coast. The hair of the Papuans investigated by Pruner Bey seems to have been much flatter. The hair of the Tasmanians is finer than the hair of the Papuans and Australians, but not so fine as the hair of the Andamanese.'

It will be noted Dr. Hickson does not say, like B. Davis, that the hair of the Tasmanian and Andamanese is the same, but his examination shows how closely similar the two hairs are."

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"As to Language: Dr. Fr. Müller (iv. p. 39) says: 'The language of the Andamans shows no affinity either with the Papuan languages or the idioms of the Nicobar islanders, or with the language of any of the island inhabitants of the Indian Ocean. We must acknowledge it as quite a peculiar isolated idiom; . . . in construction it belongs to the agglutinating languages.' . . According to A. J. Ellis (Trans. Philol. Soc. 1882-84, p. 48), 'It will be observed the South Andaman language is very rich in vowel sounds, but is totally deficient in the hisses f, th, s, sh, and the corresponding buzzes v, dh, z, zh.' Further on he tells us (p. 51): 'The word construction is twofold, that is, they have affixes and prefixes to the root of a grammatical nature. The general principle of word construction is agglutination pure and simple.'

On turning to the chapter on Tasmanian language we find that it is agglutinating with suffixes, and apparently also with prefixes, in its word construction, and wanting in those hisses and buzzes similarly wanting among the Andamans. As to any particular idiom there appears to be none distinguishable. From this it will be seen that the Tasmanian language is not only distinctly non-Papuan, but that it has Andamanese affinities.

I am unable to give any examples of noun words in common use by both, but when dealing with races so widely separated by time and space such absence of evidence is to be expected."

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"In vocabularies of races thus separated by space, and time, a few words will always be found which have a like meaning. Thus Taylor, in his New Zealand, gives a list of Maori words which are similar to the Greek, and E. M. Curr, in his Australian Race, bases a considerable portion of his theory of a common origin between the Australians and the African negroes on a few words common to both these races. Such evidence by itself is quite valueless. In his remarks on the etymology [223] of the word kava, for which Diaz proposes the analogous word cauím, Mr. E. B. Tylor gives a good example of the fallaciousness of resting on such evidence. He says: 'To show how easily such accidental coincidences as that of kava or cauím may be found, a German root may be pointed out for both, looking as suitable, as though it were a real one, kauen, to chew' (Researches, 3rd ed. 1878, p. 180)."

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"There is, however, this much to be said, as an apology for not finding words common to both the Tasmanian and Andamanese, namely, that among the Tasmanians themselves there was occasionally the greatest diversity among the tribes as to the name of any common object; thus we find in Milligan the following differences:

	Oyster Bay to Pitwater.	Mount Royal and S. Tasmania.	N. W. and Western Tasmania.
Fire	Tonna	Ngune	Winnaleah
Eye	Mongtena	Nubré	
Frog	Rallah	Tattounepuyna	Lora
Grass	Rouninna	Nemoné	Probluah
Gum-tree	Lottah	Moonah	Loyke

In the use of the pronouns we have but a slender means for making a comparison. We just know that the Tasmanians had them, and that is about all, and we may perhaps

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hazard the following comparison with the Andamanese:

Tasmanian. Pers. Pron.		Andamanese. Poss. Pron. Sing.	Plur.
1st pers. sing.	mi-na	di-a	m-etat
2nd pers. sing.	ni-na	n-ia	n-etat
3rd pers. sing.	(narra)	l-ia	l-ontat

It is curious that the singular case suffix among the Andamanese is -da, while the Tasmanians used the syllable -na for the same purpose."

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"...Barnard Davis calls attention to the fact in his Supplement to Thesaurus, Cran. (p. 68), that the Andamanese carried the jawbones of deceased relatives hanging at their necks, the same as the Tasmanians, though slung differently, and warns his readers against finding relationships between distant races based on such slender evidence as that of similarity of custom. In this respect he is quite right. In his work on the Andamanese Mr. Man, misled (pp. 82 and 192) by a misstatement of Calder that the Tasmanians were unacquainted [224] with the art of producing fire, and also by apparent analogous customs found in both races, appears to think there existed some relationship between the Tasmanians and the Andamanese; but similar customs such as smearing the hair with red ochre and grease, the violent dancing and vociferous singing, and hunting as a chief amusement, are customs too widely distributed among savages and barbaric peoples in general to bear any special significance in a comparative study. As examples in this respect, we find that quite distinct races in various parts of the world follow the custom of couvade, marriage by capture, circumcision, and cannibalism. The erection of stone circles is found both in Europe and America. The custom of trading without actually meeting or speaking exists among the Veddahs, also on the Niger (Landers' Journ. Lond. 1832, iii. 161-163), and also among the Kubus in Sumatra (H.O. Forbes' Wanderings, London, 1886); the use of different languages by the sexes was found among

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the Caribs and among the Mandingoes (F. Moore's Travels, London, 1738, p. 40); and finally, but not least prominent, we have an almost identical custom in the use of the bustle, which, only lately introduced among our countrywomen, has been in use for many years among the Fantee females (Hutton's Voyage, London, 1821, p. 93)."

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"To come, then, to the end of the question before us, it is, I am inclined to think, quite impossible to define exactly the race to which the Tasmanians were most closely allied. The task would have been no easy one were these savages still living; but now that they have been killed off the face of the earth, the difficulties of the problem are increased. The above comparison of their physical and mental characteristics with those of other races which appear to have close similarities, tends to the conclusion that the Tasmanians were more closely related to the Andaman Islanders than to any other race. At the same time, while there is no pretension at finality in the solution of the question, still I am inclined to think it will be difficult, until we get more knowledge on the subject, to come to any other conclusion."